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ABSTRACT

The purpose of this collection of papers is to define and explain the concept of process orientation, especially as applied to community education. The major presentation begins by tracing the central importance of process orientation through a review of literature within community education. Then a variety of different perspectives on process orientation from related fields and disciplines is explored. A typology of process perspectives based on different value frameworks is offered as a reference point. This includes process orientation as procedure, as problem-solving, as power, and as psychological and social development. Finally, at the end of the major presentation, community education and several developmental dimensions associated with a process orientation are discussed. The publication concludes with reaction papers by Susan J. Baillie, Jack D. Minzey, Everette E. Nance, Steve R. Parson, David A. Santellanes, and Terry A. Schwartz. (Author/JM)

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PROCESS PERSPECTIVES:

Community Education As Process

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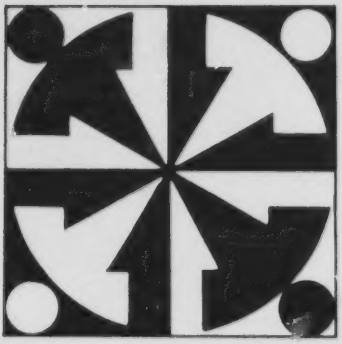

by

John W. Warden

with reaction papers

from

Susan J. Baillie
Jack D. Minzey
Everette E. Nance
Steve R. Parson
David A. Santellanes
Terry A. Schwartz

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Process Perspectives:
Community Education As Process

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John Warden,
Anchorage, Alaska

PREFACE

One of the highest priorities of the University of Virginia's Mid-Atlantic Center and other partners in the Mid-Atlantic Community Education Consortium has been to identify and intensify factors which increase the growth and development of community education. Among the most important of the factors identified is effective involvement and realistic participation by people in all matters that affect them as individuals, as families, and as communities. In the opinion of Consortium members as well as many others, the future of community education seems to depend increasingly on how involvement and participation are secured. For this reason, much attention has centered on process.

For the last decade, community educators have been attempting to understand the dimensions and implications of process-oriented approaches in the field of community education. Part of their difficulty in addressing this area seems to stem from the variety of ways in which "process" is defined and the variety of situations in which the term is used. John Warden's work deals with both these aspects. He points out that "process" is a very "in" word among professionals; but Warden adds the observation that when people try to describe the term, they often get lost in a sea of words. He illustrates this point by providing the reader with a number of definitions. From his assessment of the definitions, he concludes that, in the human service fields, there is a clear trend to emphasize the involvement of people and that, for these fields, process orientation is a people orientation.

Warden also points out that part of community educators' difficulty in understanding process stems from the varying perspectives being used. In this review of the literature, he shows a variety of perspectives on community process which are emerging in community education. He illustrates the fact that behind each community process perspective is a set of value orientations about society, people, and basic change tactics. Because of the variety of perspectives, Warden concludes that in order to gain an understanding of process, it may not only be desirable to use a multi-disciplinary approach, it may be a necessity. Therefore, he acquaints the reader with various process-oriented approaches which relate aspects of community education and which vary according to perspective and definition. The booklet's format of presenting the major text followed by reaction papers helps the readers put process-orientation in a personal perspective.

The major text prepared by Warden provides an academic framework and historical review of "process" from a community education focal point as well as from other related disciplines. Warden illustrates how process orientation is effecting changes within a variety of dimensions of community education including definitions, developmental strategies, conceptual designs, and training programs. He reviews the meaning of process orientation from a variety of different fields and offers a typology of process perspectives. The remaining sections of his work focus upon understanding various process perspectives within the context of community education.

The reaction papers by Sue Baillie, Jack Minzey, Everette Nance, Steve Parson, David Santellanes, and Terry Schwartz provide the reader with added dimensions, and their comments offer the opportunity for the reader to assess

Warden's presentation. Each reaction paper has a slightly different perspective. Nance discusses process orientation within the context of social change, and Minzey addresses process from a power perspective. Parson approaches process from the viewpoint of professional leadership and issues a challenge to professionals to gain the competency necessary for being sensitive to varying situations and to helping initiate an appropriate type of process. Baillie places process in the framework of a triangle where the ends of the triangle represent objectives, the means or process of action, and principles of action and expresses her concern that process not be considered independently of the other two factors. Santellanes writes from a practitioner's viewpoint and focuses on coordinator-council relationships at the local level. Schwartz writes from the perspective of interfacing the programmatic and process elements of community education and presents a case that interfacing the elements is the key to growth and acceptance.

The result of Warden's and each of the contributing writers' efforts is the development of the readers' personal and professional perspective of process. The reaction and interchange of ideas allows the reader to gain a greater understanding of the dimensions and implications of process-oriented approaches in the field of community education.

Larry E. Decker
University of Virginia

INTRODUCTION

Process can be seen from a variety of perspectives. At a recent community education convention, for example, participants were asked to identify key words which they associate with a process orientation. Among their responses were the following:

A Process Word List From Participants[1]

Involvement	Brainstorming
Coordination	Sharing
On-going	Evaluation
Growth	Needs assessment
Invisible	Resource sharing
Facilitation	Continuous
Cooperation	Commitment
Problem solving	People acceptance
Power	People interaction
Social change	Politics
Community council	Community
Creativity	Togetherness
Resource Identification	Ownership
Communication	

Like community education itself, process means many different things to many different people.

The word "process" is itself chic in community education. It is the "in" word among professionals, a trendy catch word implied to carry a host of shared meanings. However, when we try to describe it to the general public, we lose sight of it and get lost in a sea of words or try to reduce its meaning to phrases like community involvement or community problem solving.

Yet the implications of meaning and action underlying a process orientation need not cause such frustrating experiences. It is the purpose of this collection of material to shed some light on a process orientation so that, perhaps, we can 'see' more clearly and share that vision with others. This will be done by first tracing the central importance of such an orientation through a review of literature within community education. Our focus of attention will then shift to exploring a variety of different perspectives from related fields and disciplines as a further source of ideas and suggestions. A typology of process perspectives based upon different value frameworks is then offered as a reference point. Finally we will return to community education and direct attention to various developmental dimensions associated with a process orientation.

The reader also will have the opportunity to gain additional insights by reading the reaction chapters written especially for this collection by leading community educators who have a perspective to share of their own. The footnotes and bibliography can likewise take the reader in a variety of different

[1]Participants at the Alaska Association of Community Education gathered on March 11, 1978 to identify key ideas and words that conveyed the meaning behind process. This list reflect the ideas of approximately fifty people in attendance.

directions for further study and growth. The publication is designed to stimulate thought and discussion. It is not intended nor written as a "how-to-do" handbook or guide.

Any comments you wish to share with the primary author can be directed by personal comunication or by completing the feedback form at the completion of this publication.

SECTION I

Process Perspectives:
Community Education As Process

A PROCESS ORIENTATION: A REVIEW OF THE LITERATURE

Community education has always been an evolving philosophy. Action in communities has contributed to this evolution and development. The emergence and use of the term "process" is no exception. Discussion of the term was perhaps most notably brought to the forefront with the publication of Minzey's and LeTarte's book entitled *Community Education: From Program to Process*. The basic thesis throughout the book represents a plea to readers to move beyond a programmatic orientation toward community participation and problem solving. The authors established effectively the present limitations of a strictly programmatic orientation and thus set in motion a philosophical debate similar in nature to those encountered in other community-related disciplines and fields. Listed below are a few quotations from the book to illustrate that perspective:

> . . . there is a vital difference between the terms program and process and an understanding of this difference is critical to the development of meaningful Community Education. In fact, this difference is so important that without an awareness of the meaning and potential of each term, Community Education will probably not make the significant changes in the community of which it is capable of making.[1]

> The ultimate level of Community Education development is process . . . It is through this procedure that the latent force of a community can be unleashed to cope with community problems and bring about change.[2]

> Community Education in the future must be established on the premise that people must be involved in community decisions that affect them; on process rather than program.[3]

While Minzey and LeTarte helped crystallize the focus of attention by linking a process orientation to a specific developmental approach (from "program to process"), other community educators also added their perceptions and arguments with regard to the topic. Melby (1971) asked:

> Why the reluctance to involve educaton in action? Why have we so little faith in the capacity of people to act in their own behalf? Are we afraid they will move in a direction we don't like?[4]

Others, including Totten (1970), suggested that community education did not presume to give ready-made solutions to people's problems. Van Voorhees (1969) indicated that programs were seldom better than the processes utilized to activate them. Nance, Terrell, and Dixon (1973) argued for the development of "self-directed communities" while Kerensky and Melby (1971) indicated that community education was a process rather than an end in itself. According to Kerensky and Melby:

> The genius of community education is found in the process—a process of doing and becoming. Community Education is not

> a bag of tricks, a gimmick or package that can be superimposed upon a community. It is a process through which individuals and communities discover themselves and each other. The process provides for discovery and rediscovery. Rediscovery of the joy of learning, the excitement of commitment, and interdependence of individuals and the need for community action.[5]

Weaver's national goal study (1972) among community educators confirmed his belief that community educators were beginning to aspire to an emerging process-oriented approach. Weaver pointed out that:

> There is a growing concern with the processes by which we provide for the education of the total community and less concern with programs to serve limited educational purposes.[6]

He suggested the importance of modifying existing models and the development of new ones in which the school is only one member of a larger community education consortium. He also noted the importance of redefining the role of the community educator to include prime responsibility for community development and overall accountability to the community. Seay added a further warning: "We talk about "process" but we continue to think and act as if community eduation is a "program".[7]"

The signs of the need for change were overwhelming throughout the literature. Consider the following areas as illustrations worth pursuing in more detail.

DEFINITIONS. As increasing attention was directed toward a process orientation, modifications in how community education was to be defined emerged. Greater emphasis was placed upon community-involving processes as central to any such definition. As Seay et al. (1974) noted, the context of such definitions shifted from an institutional one to a community-centered one. This is clearly illustrated in a recent project undertaken by the Nevada State Department of Education for the U.S. Office of Education. The authors of the report define community education as:

> A cooperative community involvement process, including but not limited to the identification, development and utilization of all applicable human, financial, and physical resources to meet people's identified academic, recreational, cultural, and social needs.[8]

Just as the Nevada report defines community education in terms of community-based structures and a process orientation, others have begun to do so as well. The added process orientation has clearly affected basic definitions of what is now called community education.

DEVELOPMENTAL STRATEGIES. Community education as process has also refocused attention upon developmental approaches. According to Warden (1975), the discussion among community educators with respect to program and process actually was attempting to address the more fundamental issue of how community educators wished to work with people. A program emphasis often resulted in directive behavior toward people while a process-

oriented approach required a less directive style. Ellis and Sperling (1973) further added to the debate by suggesting that programming was only a gimmick to increase community power through synergistic principles. Baillie (1976), on the other hand, suggested that the "program to process" paradigm was merely one way of viewing community education development. Instead, she argued for the development of a host of other possibilities and offered "futures invention" as one such possibility. Green (1975), also supported a similar position when she encouraged community educators to reverse the developmental approach by emphasizing various process principles before program implementation. The end result from all this discussion and writing by various authors has been to open up the entire field to consider new and differing developmental strategies which are people-centered in perspective.

EVALUATION. Standards for measuring success in community education have also been directly affected with more emphasis upon a process perspective. Santellanes (1975) recommended that evaluation standards should not be limited to program-oriented approaches while Warden (1974) outlined a series of questions related to a process orientation. Wood and Santellanes (1977) have demonstrated a variety of techniques involving community school councils, citizen task forces, participants and others for assisting in such evaluations.

PROFESSIONAL LEADERSHIP ROLES. Research by doctoral students, reported by the Office of Community Education Research at the University of Michigan (Cwik, 1975), documented the occurrence of mounting pressure on people in community education leadership positions to re-evaluate their roles and tasks. Edwards and Parsell (1977) illustrated this point with specific reference to the community school director as a basic conflict between program and process functions. Seay and Weaver (1974) have further noted that leadership roles associated with a process role require different competencies from those of a program leader. They also found evidence to suggest that those who function well as programmers may find it difficult to leave the relative comfort of the program restrictions to provide process leadership in the community at large. If community educators are to be facilitators for others to do their thing" (Minzey, 1974), then changes may be merited. Or if professionals are to be "agents of change" (Nance, Dixon and Terrell, 1973), or "organizers facilitating the development of new power in the community" (Ellis and Sperling, 1973), then a shift in role priorities may be both desirable and necessary.

RELATIONSHIP TO HOST INSTITUTIONS AND CURRICULUM. Greater emphasis on a process orientation may add significant pressure to affect the host institution(s) in community education. In many cases this has meant the local school system. Seay (1974) suggested that schools have often tried to remain unchanged while serving as catalysts. He noted that, by its very nature, process is social interactive and host institutions must be willing to change as well. Hetrick (1976) indicated that one of the contributing factors to the lack of process development may be the low priority assigned by the governing boards of education and administrators. Clark (1974) clearly called into question the issue of whether or not basic community education principles can be included in the regular school program. Warden (1975) argued that the process orientation of community education is central to any curricular change efforts.

RELATIONSHIP OF OTHER ORGANIZATIONS. Minzey (1974) suggested the importance of a process orientation with respect to interagency relationships. Becoming a "facilitator for others to do their thing" means a major shift in inter-organizational relationships. Seay (1974) outlined three basic steps in facilitating interagency efforts which included (1) the use of leadership to effect change, (2) the use of special administrative and organizational structures to encourage coordination, and (3) the assessment of needs which leads to the development of services and programs. The central role of interagency relationships as a part of community education's process orientation was also detailed by Hetrick (1976) in "Community Process: Community Education's Promise." The overall impact has been to encourage community educators to examine more closely interagency endeavors at the local level.

TRAINING. Community education as process has also meant change in various training programs, particularly those associated with high leadership visibility, such as the community education coordinator. Weaver (1972) directly associated lack of process skills in coordinators with lack of adequate training. In order to address this criticism, specialized training programs have begun to evolve. The Northwest Community Education Development Center (Oregon) in cooperation with the Northwest Educational Lab, for example, received a federal grant for a process facilitation training program directed toward supervisors, community coordinators, and community council representatives. (Details of this program are included in the Santellanes response chapter of this text). Pressure for other training programs based upon competencies and the attainment of skills levels is likely to continue.

POLITICAL ACTION. Bremer (1975) demonstrated the political nature of community-oriented approaches. He suggested that community educators utilize "community" as a value standard to draw people together for social action. Harris (1977) and Freire (1972) perceived community education and adult education as a means of developing collective consciousness. Warden (1975) indicated that the special nature of community education as a political act included: linking people to decision-makers; developing community leadership; applying synergistic power principles; developing social action skills; and focusing attention upon various change processes. Process orientations imply social interactive procedures which, in turn, lead to various political actions reflected in a community base of action.

NEW MODELS, CONCEPTUAL DESIGNS, AND FUTURE ORIENTATIONS. The significance of community education as process is perhaps best illustrated through the emergence of new models, conceptual designs, and future orientations. For it is from these perspectives that community educators look to the future and re-design present operational procedues. In most instances a process orientation can be seen as a dominating factor. Nowhere is this observation more in evidence than in the recent process model developed by the Nevada State Department of Education. This model defines community education in process terms and then proceeds to link citizen involvement, training, assessment, coordination, and programming as a part of that process orientation. (More details of this model are included in a later chapter). Midwinter (1975) likewise noted the importance of community education becoming an enabling rather than an inducting procedure of simply "plugging

people in." Weaver's (1972) "emerging model" of community education is community-centered and process based. These and other conceptual designs illustrate the centrality of process in community education.

All of the above statements indicate a growing acceptance of a process orientation in community education within the literature. This acceptance has also called for changes in leadership styles, training programs, definitions, developmental strategies, evaluations, and conceptual designs. Yet community educators are not alone in emphasizing community process. We can learn from our colleagues in related fields and disciplines. Let us now turn our attention to viewing process from a variety of different fields as a means of developing a framework for further exploration.

Selected Process Quotations

Regarding leadership training . . .

> "There is also evidence that failure to realize the potential of the process approach to community education may be related directly to the nature of our leadership training programs. Observation of these programs would indicate considerably more effort is spent in training people in the management aspects of community education than is spent in training them in leadership functions."[9]

Regarding program/process relationships . . .

> "The essential thing we have learned about program and its relationship to process is that the program is not the crucial element but rather the process by which the program is carried out is of overriding importance. The program is only a gimmick, a vehicle for the development of process and skills and power."[10]

Regarding alternative approaches . . .

> What is being suggested is that many more alternative approaches are needed and that community educators need to break out of their traditional roles to experiment with many different ways of releasing the resources of the community particularly if they are interested in the growth of "community" oriented processes.[11]

Regarding the director . . .

> "Today's community school director tends to be program-oriented and school based. Tomorrow's community school director needs to be process-centered and community-based."[12]

Regarding evaluation . . .

> "Community educators' evaluation methods should be consistent with their philosophy of community education. They should not claim to be process-oriented while limiting their evaluations to only program-oriented approaches."[13]

Regarding curriculum . . .

> "What is needed, then, is to recognize the potential positive benefits from linking curriculum revision efforts with the strong process orientation of community education. In this manner process can become the integration mechanism of our work."[14]

Regarding overall orientation . . .

> "That does not mean that there is no standard, it only means that the standard or the value we seek lies with the interplay process itself."[15]

Think About It!

1) What other areas of community education literature have been affected by a process orientation?
2) What evidence is there to suggest that community education is indeed moving toward a process orientation?
3) What evidence is there which runs contrary to the written field of community education to suggest programming is still the key focal point?
4) What should writers in the future be addressing with respect to the process orientation of community education?

FOOTNOTES

[1]Minzey, Jack and LeTarte, Clyde. *Community Education: From Program to Process* (Midland, Michigan: Pendell Publishing Company, 1972), p. 31.
[2]*Ibid.*, p. 36.
[3]*Ibid.*, p. 273.
[4]Melby, Ernest. "Community Education: A Program In and For Social Action," *The Community School and Its Administration* (August, 1971), pages not numbered.
[5]Kerensky, V. M. and Melby, Ernest. *Education II* (Midland, Michigan: Pendell Publishing Company, 1971), p. 187.
[6]Weaver, Donald. "The Emerging Community Education Model", Flint, Michigan: National Community Education Association, 1972), p. 3.
[7]Seay, Maurice. "As I See it," *Community Education Journal* (May-June, 1974), p. 9.
[8]Nevada State Department of Education, *A Process Model for Community Education Development* (Carson City, Nevada: Department of Education, 1977), p. 5.
[9]Weaver, *op. cit.*, p. 3.
[10]Ellis, Peter and Sperling, John. "The Role of the Community School Director as Organizer," *Community Education Journal* (January, 1973), p. 56.
[11]Baillie, Susan. "An Alternative Strategy for Community Education: Futures-Invention for Community Involvement," *Alternatives in Community Education* (Syracuse: Syracuse University, 1976), p. 24.
[12]Edwards, Pat and Parsell, Stuart. "The Community School Director—A Changing Role," *Educational Considerations* (Spring, 1977), p. 38.
[13]Santellanes, David. "Process Evaluation in Community Education," *Community Education Journal* (March-April, 1975), p. 20.
[14]Warden, John. "The Curriculum of Community Education," *Community Education Journal* (November-December, 1975), p. 30.
[15]Bremer, John. "The Politics of Community" Speech delivered at University of Oregon, Eugene, Oregon, Community Education Catalyst for Cooperation Workshop, June 20, 1975.

NOT A NEW BEGINNING . . .
A REVIEW OF RELATED LITERATURE

Community educators did not invent the word "process." "Due process," as an illustration, appeared in the Bill of Rights and has become one of the hallmark principles of the legal profession. References to "process" can likewise be found in such fields as biology, sociology, anthropology, community development, industrial production, adult education and manufacturing. Process is a popular word even if it connotes something a little different to each of us.

Process Definitions

Process has a variety of definitions (see definitions box). A closer look at these definitions reveals the following perspectives on the essence of process.

...as knowledge and human activities,
...as a manner of proceeding,
...as a neutral, scientific term,
...as a change in mind or behavior,
...as interdependent actions toward some end,
...as community problem solving,
...as people in action,
...as _____
(add your own thought)

Process Definitions Box

"...all random or ordered operations which can be associated with knowledge and human activities."

Rubin & Parker[1]

"...a change of mind whether personal or collective, that results in change of behavior and the pursuit of a course of action hitherto rejected or not understood."

Hodge & Brokensha[2]

"...a neutral, scientific term, subject to fairly precise definition and measurement expressed chiefly in social relations."

Sanders[3]

"...a progression of events that is planned by the participants to serve goals they progressively choose. The events point to changes in a group and in individuals that can be termed growth in social sensitivity and competence. The essence of process does not consist in any fixed succession of events but in the growth that occurs within individuals, within groups, and within the communities they serve."

Biddles[4]

"...a planned and organized effort to assist individuals to acquire attitudes, skills, and concepts required for their democratic participation in the effective solution of as wide as possible a range of community problems in an order of priority determined by their increasing levels of competence."

Mezirow[5]

"...a manner of proceeding."

Mial[6]

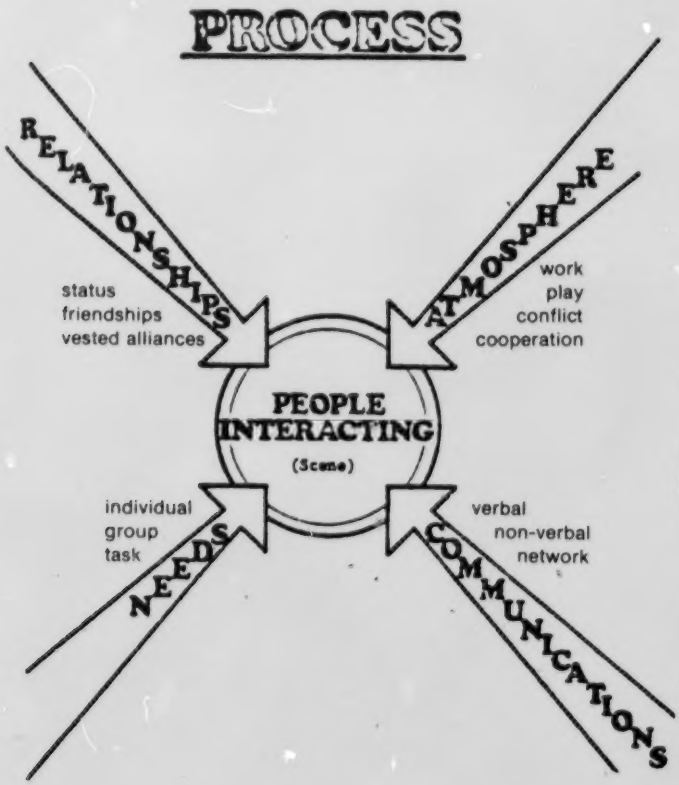
"Process is people in interaction."

Robinson & Clifford[7]

Regardless of your personal choice among these or other definitions, a clear trend in the human service fields is to emphasize the involvement of people—to make it illustrative of a "people-centered approach." A process orientation is then a people orientation.

PROCESS: PEOPLE IN INTERACTION[a]

Figure 1



Process and Social Work

The perception of the need for a process orientation can be traced in the social work field to as early as 1939. Social workers probably had the idea long before then but the label, accompanied by a debate, appears to have emerged in the late 1930's. This fact is well documented by Gilbert and Specht (1970) in an article entitled "Process versus Task in Social Planning." According to the authors, the debate began with the publication of the Lane Report in 1939 which defined community organization as a social work function and

described it in terms of program development and reformist goals. This publication was followed by others which proceeded to define community organization in terms of social action process above and beyond task-oriented, program objectives. "Process versus task" or "process versus program" became the fighting line by which professional social workers aligned themselves.

During the years that followed the Lane Report, most social workers began to recognize the importance of the two orientations, and by the early 1960's both had achieved roughly equal footing. The issues of process versus task were transformed to empirical studies relating to the conditions under which each orientation was most effective. What is truly significant about the entire proceedings is the recognition that the debate regarding process versus task was really a debate regarding purpose and direction, for professionals attached a different set of values to each term. Often the development of programs became associated with "servicing" people while process focused upon developing "self-reliance" and "involvement."

Process and Community Development

Community developers also have used the terminology of process extensively. Biddle (1968) indicated that process is one of those words that has been used by community developers to such an extent that it is now interpreted in a variety of ways.

Community developers, such as the Biddles (1965), have added to our understanding of a process orientation by suggesting that developers should be concerned basically about creating learning opportunities for other people.

> Community developers should come to look upon themselves, not as nation-builders or as economic problem-solvers, but as educators... They help people become involved in experiences that will encourage these local citizens to evolve new habits of thought and ways of working—by their own choice.[9]

> The community developer devotes himself to people's learning, but he does not instruct them. He relies upon them to learn from their experiences. He tries to get people involved in the experiences from which then will mature into habits and attitudes of self-direction.[10]

> The community developer avoids dominating people's learning, but he starts processes of development....[11]

> His non-domineering, non-instructional role calls upon him to impose a self-discipline upon himself. He must accept a humble role as a participant in a development process that he may have started and certainly helps to keep going, but deliberately avoids controlling.[12]

This educational perspective of a process orientation is well accepted within the community development field. Nelson, Ramsey, and Verner (1962) viewed community development as an "education-for-action process".

In general, those most interested in community development as a process work with a much less detailed program and permit each community to move ahead with its own felt needs. As Cebotarev and Brown (1972) noted, process strategies are based upon psychological development sequences which focus

attention upon individual development and group processes rather than upon particular outcomes. These strategies are basically educational in development and are primarily oriented to effect change through psychological and social changes in individuals. These individual personal changes in turn are expected to develop changes in other people.

Haiman (in Mezirow, 1960) demonstrated how the interpersonal relations approach has been linked to the scientific method with regard to the use of cooperative thinking in resolving social conflict and solving community problems. Mial (1961) showed further how developers must examine four interacting systems that include: (1) the personality system of the individual actors, (2) the social system of various organizations, (3) the social system of the community, and (4) the cultural system which helps shape the other systems.

Various approaches by which community developers focus upon such process development have been outlined by a variety of writers. Perhaps the most widely known approach is that which was developed by the Biddles. (See Figure #2) According to the authors, the responsibility of the developer is to act as an "encourager" in assisting people with a problem-solving sequence. This is accomplished through the development of a "basic nucleus" of people. The authors thus encourage developers to start on a very small interpersonal level with just a few people. Problems are then identified, meetings established, a structure developed, and commitment secured. Movement then proceeds through discussion, action, new projects, and a plan for continuation.

The Biddles then envision the process as one of linking up various nucleus groups into a larger nucleus to address problems of increasing complexity and responsibility. Larger community actions can then be undertaken by a large nucleus which must sub-divide work into smaller groups for training, action, and evaluation. In the meantime the smaller nuclei continue to operate. In this matter both the special interests of a small group and the larger interest of the community can be served. (Figure #3).

The Biddles (1974) argued for a positive approach to working with people to include the following roles: 1) encourager and friend, 2) observer and analyst, 3) participant in discussion, and 4) participant in some action. Others, such as Bennett (1973), recommended roles associated with program advocacy, organizational leadership, resource linking, technical consultation and process consultation. According to Bennett, the developer must function in a manner which 1) finds ways to release the capacity of people to take action; 2) maintains the dignity of the people involved; and 3) frees people from obstacles that they perceive so that they can move forward. Batten (1971) noted a variety of professional roles associated with functioning in a non-directive capacity.

Process, Sociologists, and Community Organizers

Community theorists, organizers, and sociologists point to several major problems that developers and other process-oriented professions often forget or neglect. Twenty years ago Kaufman (1959) noted that the vagueness possible in process theory is often avoided by making structure—community associations and actors—an integral part of the formulation. Thus the focus upon the dynamics of change itself may be overlooked. Activity then becomes a substitute for substantial change. Nance makes this point also quite clear in his reaction text later within this publication.

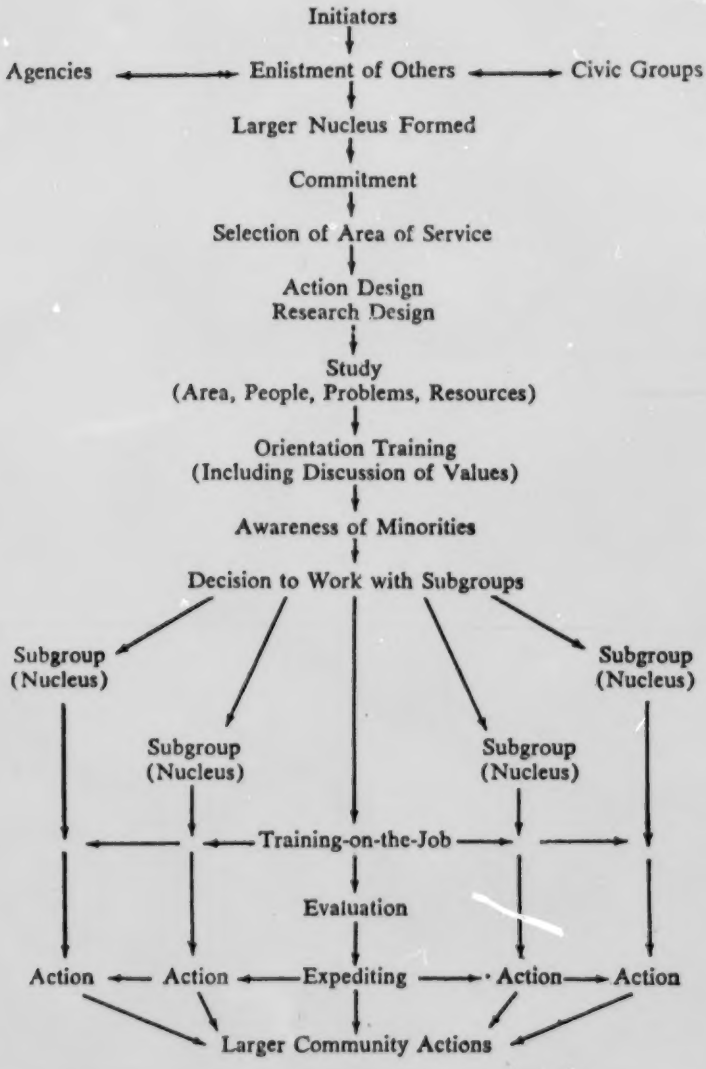
BASIC NUCLEUS[13]
An Outline for the Flow of Process

Figure #2

Major Stages	*Detailed Events*
Exploratory	*History*—Preliminary study for the community developer. *Present Events*—Information to guide the encourager. *Invitation*—Issued by some local person or organization. *Introduction*—Of the encourager to the people. *Informal Conversations*—Responsibility of the encourager.
Organizational	*Problem*—Of interest to local citizens. *Informal Meetings*—Of interested citizens. *Structure*—Set up by the citizens who are to work on the problem. *Commitment*—By the citizens, to continue working on such problems. *Discussional Training*—Using an outside resource. May be repeated many times.
Discussional	*Definitions*—Of the problem, setting limits for discussion. *Alternatives*—Varieties of solutions to the problem. *Study*—Of the advantages and the disadvantages of the proposed solutions. *Value Basis*—Principles to guide the evaluation of alternatives. *Decision*—Selection of a proposed action to solve the problem.
Action	*Work Project*—That carries the decision into action. *Reporting*—On the work done and on its effectiveness. *Analysis*—In discussions. *Evaluation*—Critical judgment upon the work done.
New Projects	*Repeat*—Discussion and action on new or redefined problems. *Outside Contacts*—With the agencies and the people of power in the larger community. *Controversy Increase*—New problems increase in size and amount of conflict involved. *Pressure Action* (?)—Controversy may call for pressure upon the "powers that be." *Need for Coalition*—Contacts with outside "powers" call for working with other nucleus groups.
Continuation	*Permanent Nucleus*—Commitment changes to indefinite continuation of the nucleus. *Withdrawal*—By the community developer. *Problems of Increasing Complexity*—Undertaken by the nucleus. *Increasing Responsibility*—To deal with more complex problems.

LARGER NUCLEUS PROCESS[14]

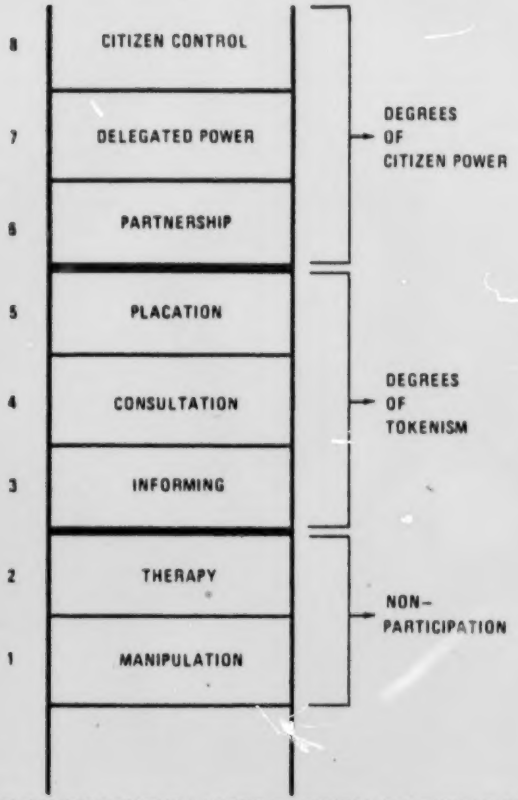
Figure #3



Both the larger nucleus and the smaller nuclei continue.

Others such as Arnstein (1971) have suggested that there are degrees of citizen participation and that we must distinguish the true amount of citizen power intended or implied in the various delivery approaches utilized. Her "ladder of citizen participation" has helped provide a framework for further disscussion and action (See Figure #4)

Figure #4



EIGHT RUNGS ON THE LADDER OF CITIZEN PARTICIPATION
By Sherry R. Arnstein

15

The degree of community autonomy has also been raised by sociologists. More than twenty years ago Warren (1956) noted that autonomy is determined in part by such factors as 1) rate of absentee ownership, 2) extent to which people feel they exert control over their institutions, 3) the number and types of institutional services provided internal and external to the local community, 4) the focus of decisions which affect the behavior of local units, and 5) the lines of redress which lie within the community or require decisions which must be made outside the community.

Warren (1972) described the phenomenon as the "great change" occurring within most communities. According to Warren, the horizontal relationships represent associations with the community among people in the same locality. Vertical relationships, however, are those which link the individual or a group of individuals to others outside the local community. Many of these vertical relationships of a community tend to emphasize specialized interests while horizontal relationships emphasize locality and a sense of community. The great change which Warren referred to is the strengthening of vertical ties and the lessening of horizontal ties which result in a weakening of community coherence and autonomy. The major weakness of conventional process-oriented approaches is the failure to take into account these vertical influences. They fail equally because they do not strengthen horizontal ties. Much of the conceptualization is based solely upon the horizontal axis (factor of locality, common interests, common life, common associations, and local institutions), and it is specifically these factors which are becoming progressively weaker as time passes. Indeed, under most of the present conceptualization, it is the chief task of the "process person" to interrelate the horizontal relationships. Warren's (1970) edited collection of articles on community studies is a classic example of the wealth of literature available from a related field which should be reviewed by all community educators.

Process and Anthropology

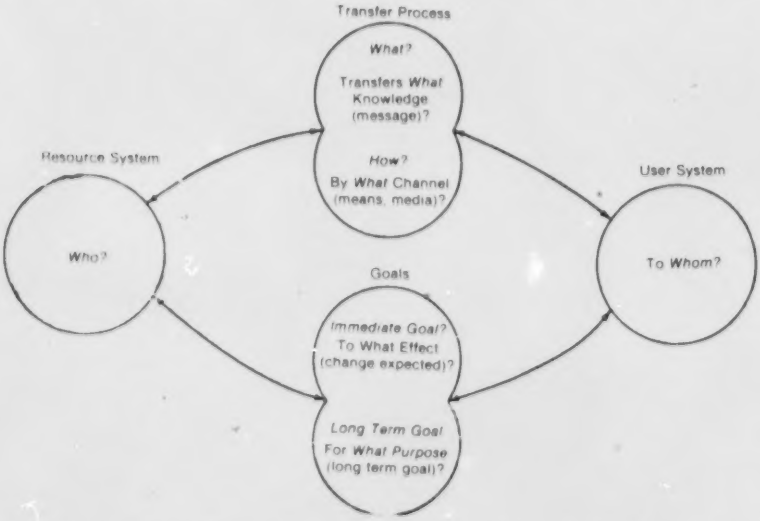
Cultural anthropologists offer us a perspective which draws attention to the cultural aspects of a process orientation. Applied anthropologists think from a perspective that emphasizes such areas as customs, beliefs, habits, language, prestige, power, privileges, race relations, resistence to change, rights, rules, sanctions, social change, social control, symbols, taboos, time traditions, and values. For example, nearly twenty years ago Nisbet (1960) argued that the problem of community is a problem in values. Arensberg and Niehoff (1964) demonstrated how social change is directly linked to many of these dimensions. With respect to planned change from an anthropological perspective, the authors have noted the importance of such factors as: awareness of needs, interrelatedness of customs, conflicts of old and new, effects of religion and the supernatural, complexity of innovations, communications, predictability of innovator's behavior, participation of recipients, the practical benefits derived, and the timing of introduction. The importance of viewing such development from a longer range time perspective is a strength of the anthropology field that often has been overlooked by those who may tend to focus solely upon immediate conditions and actions. The focus of attention from such a perspective includes not only a particular innovation but the longer range cultural impact as well.

Process and Other Fields

Human ecologists ask us to look at a process orientation in the light of adaptation, boundary, competition, differentiation, dominance, equilibrium, expansion, function, interdependence, mobility, spatial distribution, specialization, succession, symbiosis, and transportation issues. Over forty years ago Park (1936) was defining human ecology as a field which investigated both the processes by which social equilibrium was achieved as well as the processes which resulted in a transition to a new stable order. He demonstrated how the climax phase of community development may correspond with the adult phase of an individual's life. He also illustrated how the principle of dominance, operating within the limits imposed by the terrain and other natural features of the location, determines the general ecological pattern of a city and the functional relationships of each of the different areas of the city. For example, the area of dominance in any community is usually the area of highest land values. These land values determine the location of social institutions and business enterprises.

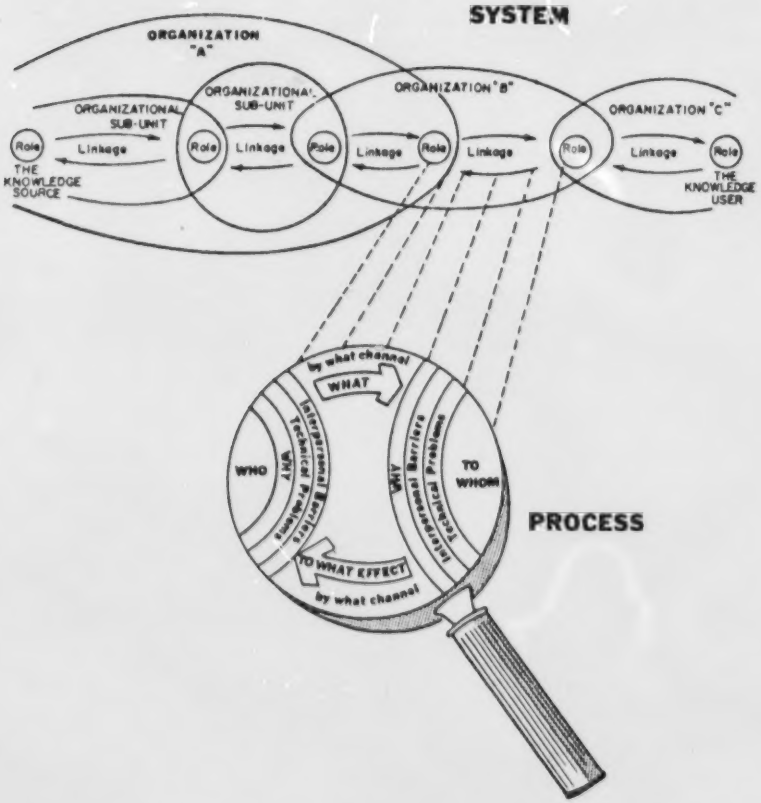
The implications for a process-oriented philosophy need not end with the above fields. The rather new advances made within the study of knowledge transfer and diffusion of innovations offer a host of implications. Havelock (1969) illustrated the very basic knowledge transfer process which touches all of us. On a very small scale this can be seen as who? (the resources system) does what? and how? (the transfer process) to whom? (the user system) to what effect and purpose? (goals). This illustrated visual focuses our attention upon our total efforts. (Figure #5).

Basic Concepts of Havelock's Knowledge Transfer Process[16]
Figure #5



Havelock further demonstrated how these same key focus areas come into play in a broader systems approach to looking at communities. (Figure #6).

Havelock's Conceptualization of Knowledge Transfer Within Knowledge Dissemination and Utilization Systems[17]
Figure #6



Within the field of adult education, Verner and Booth (in Schroeder, 1970) identified several separate elements of process associated with that field. According to the authors, these elements include both the method by which people are organized and the relationships between learner and instructor.

Individual leadership, agency orientation, program areas, and type of clientele served also have been documented as important areas of focus in the field of adult education. Freire (1972) demonstrated how adult education methods can be adapted to address political aspirations in developing nations and to help people learn to read and write at the same time.

Other adult educators, such as Knowles (1974), have helped focus attention upon the learning process as it relates to personal development. According to Knowles, this procedure is quite different from those traditionally employed by educators of adults. Accordingly, he has developed an "andragogical process" of development based upon the following phases; 1) the establishment of a

climate conducive to adult learning, 2) the creation of an organizational structure for participative planning, 3) the diagnosis of needs for learning, 4) the formulation of directions of learning, 5) the development of a design of activities, 6) the operation of the activities and 7) the rediagnosis of needs for learning. Process is thus set in the context of learning as it relates to adults with the role of the learner, teacher and the instructional process interrelated. The contribution of such adult learning theory for community educators has been recently highlighted by Miles and Parson (1978). Other publications which offer additional insights include Bradford (1961), Blakely (1958), and Kidd (1977).

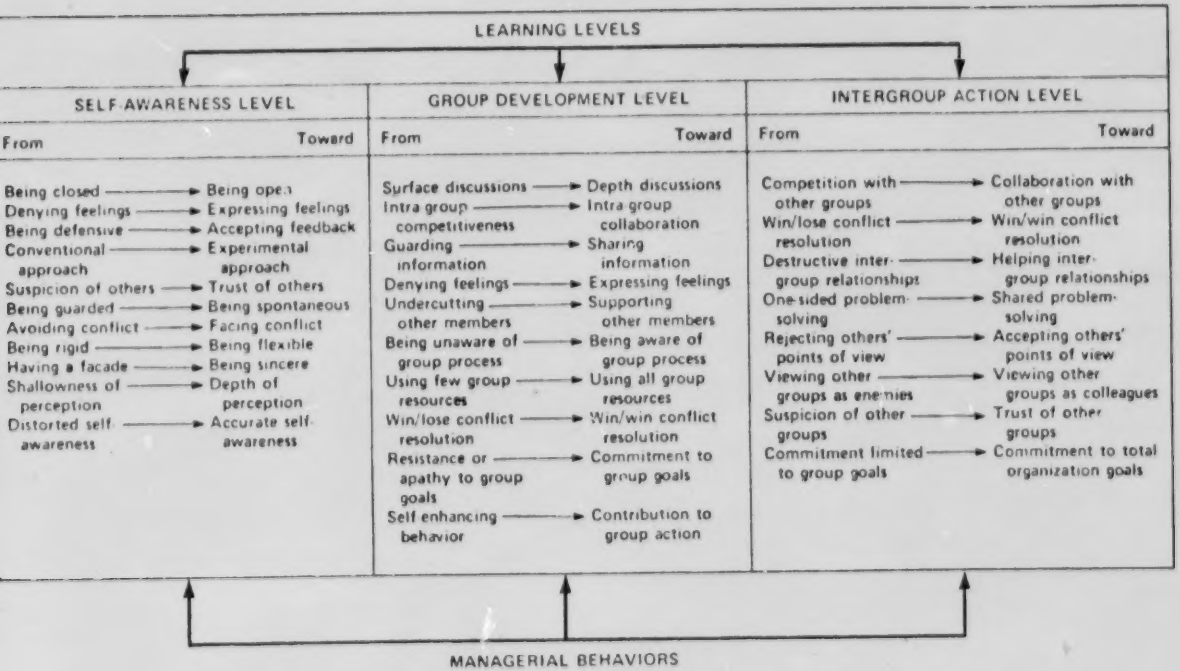
Significant advances also have been made in the field of organizational development as it relates to a process orientation. These include such areas as clarifying communications, establishing goals, uncovering conflicts and interdependence, improving group procedures, solving problems, making decisions, and assessing changes. [See: Bennis (1966), Lawrence and Lorsch (1969), Lippitt (1973), Schein and Bennis (1965), and Watson (1967).] Figure 7, illustrated below, indicates a wide variety of areas presently under investigation and study by such specialists. Specific interaction exercises for dealing with many of these areas can be found in publications by Jones and Pfeiffer (1972-1978), Lippitt and Schindler-Rainman (1972), Schmuck and Runkel (1972), and many others.

Our focus upon understanding process from a variety of fields and professions can extend further. Architecture, health, planning, biology, economics, community mental health, and a host of other fields help us develop much greater vision and perspective with regard to community process than would be possible through a more limited view. A multidisciplinary approach may not only be desirable but may simply be a necessity in today's functioning society. Kaplan, in *Education and Mental Health*, indicated this quite well with regard to community mental health's focus on "primary prevention." Kaplan suggested that mental hygiene was not limited to the fields of medicine and psychology, but extended also into economics, sociology, government, education and other areas that directly or indirectly affect human welfare. Nothing short of this broad approach appears adequate for people concerned also about a process orientation in their community work.

Think About It!

1. What other specific fields have made contributions to our understanding of a process orientation and in what manner?
2. How might a community educator keep informed of new developments and findings in related fields?
3. What specific resource tools and informational sources are you presently aware of that might be of assistance to you and others?
4. How would you go about finding out additional information on any of the specific fields mentioned within this text?

Managerial Learning Laboratory[18]
Figure #7


LEARNING LEVELS
SELF-AWARENESS LEVEL
From
Toward
Being closed → Being open
Denying feelings → Expressing feelings
Being defensive → Accepting feedback
Conventional approach → Experimental approach
Suspicion of others → Trust of others
Being guarded → Being spontaneous
Avoiding conflict → Facing conflict
Being rigid → Being flexible
Having a facade → Being sincere
Shallowness of perception → Depth of perception
Distorted self-awareness → Accurate self-awareness
GROUP DEVELOPMENT LEVEL
From
Toward
Surface discussions → Depth discussions
Intra-group competitiveness → Intra-group collaboration
Guarding information → Sharing information
Denying feelings → Expressing feelings
Undercutting other members → Supporting other members
Being unaware of group process → Being aware of group process
Using few group resources → Using all group resources
Win/lose conflict resolution → Win/win conflict resolution
Resistance or apathy to group goals → Commitment to group goals
Self enhancing behavior → Contribution to group action
INTERGROUP ACTION LEVEL
From
Toward
Competition with other groups → Collaboration with other groups
Win/lose conflict resolution → Win/win conflict resolution
Destructive inter-group relationships → Helping inter-group relationships
One-sided problem-solving → Shared problem-solving
Rejecting others' points of view → Accepting others' points of view
Viewing other groups as enemies → Viewing other groups as colleagues
Suspicion of other groups → Trust of other groups
Commitment limited to group goals → Commitment to total organization goals
MANAGERIAL BEHAVIORS

FOOTNOTES

[1]Rubin, Lois and Parker, Cecil. *Process As Content* (Chicago: Rand McNally, 1966), p. 2

[2]Hodge, Peter and Brokensha, David. *Community Development: An Interpretation* (San Francisco: Chandler Publishing Company, 1969).

[3]Sanders, Irwin. "The Concept of Community Development," in *Community Development As A Process* (Columbia, Missouri: University of Missouri Press, 1970), p.19.

[4]Biddle, William and Loureide. *The Community Development Process* (New York: Holt, Rinehart and Winston, 1965), p. 79.

[5]Mezirow, J.D. "Community Development As An Educational Process," *International Review of Community Development* (No. 5, 1960), pp. 137-38.

[6]See quotation by Mial in Sanders, *op.cit.*, p. 21.

[7]Robinson, Jerry and Clifford, Roy. *Process Skills in Organization Development* (Urbana, Illinois: Cooperative Extension Service, 1972).

[8]Visual is from Robinson and Clifford, *op.cit.*

[9]Biddle, William. "Deflating the Community Developer," *Community Development Journal* (October, 1968), p. 193.

[10]*Ibid.*, p. 194.

[11]*Ibid.*, p. 194.

[12]*Ibid.*, p. 194.

[13]Visual is from Biddle, William and Loureide. *op.cit.*, pp. 90-91.

[14]*Ibid.*, p. 110.

[15]Visual is from Arnstein, Sherry. "Eight Rungs on the Ladder of Citizen Participation," in *Citizen Participation: Effecting Social Change*, editors Cahn and Passett (New York: Praeger, 1971), p. 336.

[16]See Havelock, Ronald, et al. *Planning for Innovation Through Dissemination and Utilization of Knowledge* (Ann Arbor: C.R.U.S.K., 1969), p. 10.

[17]*Ibid.*, p. 13.

[18]Visual is from Lippitt, Gordon. *Visualizing Change* (Fairfax, Virginia: NTL Learning Resources Corp., 1973), p. 300. The original source is listed as: Behavioral Science Concepts and Management Applications, National Industrial Conference Board, Figure 7-15, p. 75.

TOWARD A COMMUNITY PROCESS TYPOLOGY

A process orientation can be seen as radical or conservative in nature depending upon the emphasis. On the one hand are people who rely upon developmental objectives and who emphasize education. On the other hand are people who emphasize political objectives and rely upon competitive pressures. While both are surely interrelated, one set of values takes dominance over the other.

Behind each community process perspective then is a deeper set of value orientations about society, people, and basic change tactics. These values serve to attract people of like-minded positions. Warren (1973), for example, documented how this comes to play in the debate over dominant worker orientation toward "task" or "process" roles. Warren noted the basic orientations toward change as being those of "love" and "truth". By "truth" he implied the conviction that workers somehow represent the fundamental order of things in calling for change. By "love" he implied the appreciative sense of relationship with regard to others, including both respect and dignity. According to Warren, the process-oriented worker focuses efforts upon the love line while the task-oriented person chooses the truth line.

Warren further indicated the inherent conflict arising between these two ideologies, one focusing upon the task at hand, the other upon people. Elsewhere (1976) he noted the importance of two dimensions which distinguish process from task undertakings. One is the degree of directiveness and control exercised by the developers. The second dimension is the extent to which activities are focused upon achieving concrete and time-limited objectives or upon mediating among participating groups and providing staff resources. Within the field of organizational development these two value orientations are commonly known as "task" and "group maintenance" functions.

What the above discussion illustrates is the need for a deeper understanding of factors which contribute to our understanding of community process. Professionals are strongly influenced by their own sponsoring organizations and professional fields. Lay citizens are likely to dismiss the term as mere jargon designed by professionals to keep them outside the center of action. A resulting factor has been to utilize a rather abstract word to talk about the intent behind our actions and the value framework which is supported.

To help clarify the picture it may be possible to establish a general framework of categories under which various people may place themselves. Such a framework must take into account the various value positions of people engaged in community work. Although people may not strictly fit into one value perspective, such a framework may help us gain a better understanding of the basic intent and behavior pattern of the community effort. People may then have a conceptual framework from which to measure their own and their agencies' perceptions of community process. The framework below is a first attempt to "sort out" various people and perspectives in relation to such a community process orientation. The following four perspectives are offered for reader consideration.

1. *Process as Procedure*

Community process may be viewed as procedure. From such a perspective the emphasis is placed upon "the manner of proceeding." Often an objective or

end has already been established. Such an end may be concrete and easily identified. It could be the need for building a new school or highway; perhaps the establishment of community goals for the next five years, or perhaps the planning of a new park or facility.

It is the sense of specific purpose that comes into play in such a process orientation. The process utilized is actually a design procedure for "getting things done." Time is normally a critical factor. The involvement of one or more organizations who actually construct a design procedure for people involvement is also important. Normally this may entail a series of actions linked together under a common purpose. Differing phases or ways of involving people may occur within the procedure. However, there is a clearly definable structure or procedure to such an orientation. Emphasis is placed not only upon securing the participation of people but, more importantly, upon the task at hand. The carefully constructed design includes an assessment of how people are to be involved, who is to be involved, where and when. Process is viewed in specific actions related to a structure and purpose and within a specific time framework.

The scientific, rational sequencing of events may be associated with this perspective. Such events are planned by professionals or groups of professionals in cooperation with lay citizens while control remains with the sponsoring agency or organization. The procedure may be left open to major or minor revisions along the way based upon the localized conditions and the previous results. There is, nevertheless, a high degree of acceptance of the professional structuring of the process. Generally, a staff person is assigned to initiate and monitor the process and often sets the pace of events.

Schler (1970) indicated that this type of orientation focuses attention upon such action strategies as: (1) creating a bureaucratic system, (2) establishing guidelines for operation, (3) undertaking local reconnaissance surveys, (4) creating local arrangements for contact, program development and implementation, (5) designing a community problem-solving sequence with action citizen involvement, and (6) developing standard operating procedures including management and control over the entire procedure. Examples of people who may perceive community process in this manner include planners, economic developers, school administrators, architects, civil service bureaucrats, highway and park planners, and perhaps a few community educators. Specific examples of the procedures often utilized include charrettes, community goal setting processes, public forums, task forces, user consultation processes, and various other public input procedures. (see: Federal Highway Administration (1976), Jensen (1976), Link and Brubaker (1971), Robinson (1973), and Yukubousky (1973).

II. *Process as Community Problem Solving*

Process as a community problem-solving technique places central emphasis on the user or persons involved in the participation activities. The major focus is upon enabling people to solve problems individually and collectively. As Ross (1967) indicated:

> By process we mean simply the conscious or unconscious, voluntary or involuntary, movement from identification of a problem or objective to the solution of the problem or attainment of the objective in the community.[1]

Assessment of needs and resources plays a vital part in such a perspective. Five dimensions of this community problem-solving perspective, as noted by Bennett (1973), include: the problems, the process, the problem solvers, the environment, and the solutions generated. Various specific problem-solving phases (define, analyze, ideate, select, implement, evaluate) are normally part of the operational procedure. To a certain extent, there is usually an acceptance of the scientific approach which utilizes logic and systematic order in the design. Background study and a thorough understanding of factors influencing the problem may also be emphasized. Emphasis is sometimes placed upon encouraging people and communities to escape from old habits by solving problems differently and creatively. Linkage of resources to needs is also central. The process may be self-initiated and self-applied although professionals also may be used for assistance.

Bennett (1973) suggested that professionals can perform a valuable service in providing the community with a consciousness of the manner in which it deals with problems. Professionals likewise may assist in actual skill development and in a variety of non-directive functions. Examples of this professional action strategy include: (1) building an awareness of the need for collaboration, (2) asking questions for group consideration, (3) assisting in group development functions, (4) seeking group clarification on issues, (5) serving as a resource linker, (6) assisting in dealing with conflict, (7) providing observation and group feedback, (8) encouraging intergroup collaboration efforts, and (9) maintaining a certain degree of neutrality.

An analysis by Havelock (1973) of this perspective uncovered five unique features: (1) *user need* is the only acceptable value stance; (2) *diagnosis* of need is an integral part of the process; (3) *a non-directive nature* on the part of the professional assisting such efforts is beneficial; (4) use of *internal resources* of the user is of utmost importance; and (5) *self-initiated* and *self-applied* innovations incur the strongest user commitment. He further noted that three shortcomings of this perspective include: (1) an excessive strain on the user or participant, (2) only minimal use of outside resources, and (3) limited transferability due to the specific nature of the application.

Individuals and organizations utilizing this approach may include social psychologists, business and industry representatives, community organizers, local community associations or neighborhood groups, community developers, adult educators, and some community educators. (see: Bennett (1973), Havelock (1977), Ross (1967) and the Santellanes reaction paper in this text).

III. *Process as Community Power*

Process as community power has perhaps been made most famous by the late Saul Alinsky. Alinsky founded and helped initiate a variety of community organizatons which openly utilized power tactics when the need arose (see Figure #1).

Power advocates emphasize the importance of creating specific issues as a means of involvement and social action. Internal control and self-determination within the group are critical. Autonomy and an adversary orientation are also important. Emphasis is upon leadership development, mass organizing tactics, development of allies and agreements, and the use of conflict. Discussion, with regard to tactics, is a major focus. Self-interest is

accepted and fused with a special interest approach to attract members. Power advocates may "go public" with success operations and utilize the media to participant advantages. Power advocates also are concerned with the allocation of various kinds of resources and with raising the political consciousness of members.

Alinsky on Power

Figure #1

Power is an essential life force always in operation, either changing the world or opposing change.[2]

Change comes from power, and power comes from organization. In order to act, people must get together.[3]

Every organization known to man, from government down, has had only one reason for being—that is, organization for power in order to put into practice or promote its common purpose.[4]

Power is not only what you have but what the enemy thinks you have.[5]

To attempt to operate on a good-will rather than on a power basis would be to attempt something that the world has not yet experienced.[6]

Bailey (1974) found that Alinsky-type organizations are well suited to meet the needs of persons seeking to actualize a diverse set of community-related values. The multi-issue orientation of such an organization permits activists to initiate action simultaneously on several fronts. A loose confederation of special interest groups may develop with the building of coalitions. Bailey's analysis of reasons why Alinsky organizations function so well included: (1) funding for the local organizations not dependent upon any single source; (2) hiring of professional outside organizers to work with local volunteer organizers; (3) a high degree of active grass-roots organizational efforts; and (4) the use of protest and conflict as a method of operation when the need arises. He also noted that community workers may often become bound by the local geographical unit as a work sphere and fail to address outside influences.

Self-help capacity is central to this perspective. Less concern is placed upon a scientific or logical sequence of events; more concern is placed upon positions of leverage from which to operate and to achieve actual results. It is more eclectic, ever changing, and less likely to be traditional in its early orientation.

Kahn (1970) indicated that power action strategies include: (1) assessing the responsiveness of the power structure, (2) considering positions of leverage, (3) assessing and utilizing political strength, (4) highlighting accomplishments, (5) developing self-help capacity among people, (6) utilizing mass media when necessary, (7) assessing the distribution of authority and decision-making procedures, and (8) changing the attitudes of the oppressed. According to Kahn, real power tactics are either economic, political, or violent

in nature. Oppenheimer and Laky's (1964) book on direct action outlined a list of tactics which include demonstraton, non-cooperation, and intervention. An analysis of power-coercive strategies suggests that they function well with a bureaucratic social system where there is a clear "chain of command" in decision-making.

Process as community power may be supported by radical sociologists, ethnic and disadvantaged groups, social activists, labor unions, Alinsky organizations, and community control advocates. [See: Alinsky (1969, 1971), Bailey (1974), Kahn (1970) and Rose (1964).]

Special note. A somewhat different perspective on process as power has recently emerged from people emphasizing synergistic power principles. From this perspective, power need not be directive and exploitive of people. By means of viewing people as colleagues rather than tools, win/win solutions can be generated. This new perspective on power is non-dominating and based on interdependence. Focus is upon building the capacity of people to work together to promote their common and diverse interests. According to the Craigs (1974), synergistic enlightment must facilitate an increase in the sense of autonomy and interdependence as well as a sense of how people affect their own destiny and the destiny of others. The techniques of "active listening" and "congruent sending" are part of synergistic power. "All-win Conferences" have been developed for temporary involvement. The reaction by Minzey included in a later section of this text focuses upon a simila-power perspective.

IV. *Process as Psychological and Social Development*

Process as psychological and social development is human growth oriented. Focus is upon brotherhood, love, community togetherness, and interpersonal relations. Emphasis is upon what happens to people in an education-in-action forum. The means employed are as important as the solution, with emphasis on non-exploitive behavior openness, and development of trust. According to the Biddles,

> process refers to a progression of events that is planned by the participants to serve goals they progressively choose. The events point to changes in a group and individuals that can be termed growth in social sensitivity and competence. The essence of the process does not consist in any fixed succession of events but in the growth that occurs with individuals, within, groups, and with the communities they serve.[7]
>
> The emphasis here is upon what happens to people psychologically and in their social relationships.[8]

Havelock's (1974) analysis of this social interactive perspective suggested a high value orientation toward developing a network of social relations and informal personal contacts among members. Self-motivation and personal, as well as community betterment, are key values supported. Humanistic emphasis upon becoming "people-oriented" rather than "thing-oriented" is also a key ingredient to this perspective.

Group dynamics and human relations may be highlighted with participants planning their events with regard to group goals. As Biddle (1973) suggested, the ultimate criterion for evaluation of such efforts must be based upon what happens to the people involved.

Process from this perspective is educational in nature. It re-emphasizes the outcomes of learning in terms of people's lives, value systems, and levels of competence. The professional worker assumes a facilitative role in the creation of learning experiences. The Biddles (1968) referred to this role as being that of an "encourager." They likewise noted the importance of a process of development which is small enough to permit attention to the growth of individual persons. Nelson et al. (1962) also noted that:

> the leader becomes an agent constructing learning experiences rather than the proponent of a program for community involvement. It is the process itself which is of primary importance rather than the results which might be achieved..., primary importance is attached to the individual in terms of what happens within his consciousness to mold him into an intelligent participating member of a democratic society.[9]

The process is viewed as continous with or without the help of a professional. The overall focus is a belief in people and the development of a process of self-guided action that contains group as well as individual growth. The source of strength of such a perspective is seen in a combination of the experience of the social group, knowledge about people-oriented technology, and persons skilled in human relations and group dynamics. This perspective can lead to the development of internal community subsystems. Consensus may normally be given preference over conflict, and political pressure may often be described as subtle, "creative tension."

Schler (1970) suggested that the action strategies of this perspective include: (1) building a system of continuous support, (2) working out vertical relations within the bureaucratic structures, (3) creating an awareness of the need for community development, (4) building relationships for local legitimation and sponsorship, (5) getting broad representation on the community participation system, (6) achieving effective communication and discussion/decision processes, (7) gaining agreement and commitment to a specific goal for action, (8) establishing ad hoc systems to broaden the base of participation, (9) clarifying the central purpose and function of the change system within the community structure, (10) utilizing conflict to redirect purpose, content or operation of the change system, and (11) determining the appropriate organizational mechanism for continuous operations.

Professionals associated with this perspective may include community psychologists, international developers, community developers, adult educators, community educators, sensitivity trainers, social workers, and members of various other human service professions. [See: Batten (1971), Biddle (1965 and 1968), Egan (1976) and Rogers (1964).]

Application of the Typology to Community Education

Within the context of the process typolcgy presented in the previous pages, we can find community educators illustrative of each of these perspectives. A review of the literature reveals the following viewpoints with regard to community process in community educaiton.

I. *Process as Procedure in Community Education*

Berridge and Stark (1975) clearly demonstrated how process can be viewed in rather specific procedural terms related to the implementation of a community school program. The authors related a process-orientation to

specific community education developmental procedures involved in securing commitment of school and city officials, establishing a steering committee, adopting a logo, employing a coordinator, informing and involving agencies and business, and performing needs assessment techniques. All of these specific activities are undertaken prior to the implementation of a set of programs. The authors cited six case examples which followed these procedures in activating community school education. Berridge (1971) elsewhere outlined a parallel set of procedures in an article entitled "Tipp City Ohio—A Process Oriented Community." Carrillo and Heaton (1972) outlined a similar sequence of events in "Strategies for Establishing a Community Education Program." Process from this perspective can often mean a specific set of activities and structure to reach a pre-determined end (i.e., developing a community school program). As an illustration, one state plan for community education defines process as a series of steps of planning and involvement designed to lead to program implementation.[10]

II. *Process as Problem Solving in Community Education*

Many community educators have visualized the process of community education in community problem-solving terms. Minzey and LeTarte in *Community Education: From Program to Process*, emphasized the community involvement aspect associated with a process orientation, particularly as it relates to a community problem-solving sequence. The newly developed process model by the Nevada State Department of Education places a high emphasis on community problem solving. The "process facilitation" training material developed by the Northwest Community Education Center in collaboration with the Northwest Educational Lab is also problem-solving in basic orientation (see Santellanes response elsewhere in this text).

III. *Process as Power in Community Education*

Only a few community educators have chosen to frame process in power terminology. Ellis and Sperling (1973) viewed community education as creating power where none has existed before. They envisioned the development of such community power as a result of the social interaction taking place within the context of community education programs. From such a perspective, power is not viewed in limited terms but rather as a potential for expanding the total power in the community. Both Robbins (1975) and Kerensky (1974) linked community education with a synergistic power orientation. The Minzey response elsewhere in the collection is an example of how power and community education can be related.

IV. *Process as Psychological and Social Development in Community Education*

Perhaps the largest number of community educators view community process in psychological and social development terms. References by a host of writers to the "educative" nature of the process implies a human growth and development focus both upon the individual and larger community. Kerensky and Melby (1971) and Hiemstra (1972) referred to the development of an educative community wherein the community begins to assume basic responsibility for its own education. Process from this perspective takes on many of the same connotations as those of the community developer and adult

educator. Focus is upon creating opportunities for people to try out new behavior and to develop competence in living with each other.

Conclusion

While the process typology can help community educators assess their own relative positions, no single perspective is exclusive of the others. For example, psychological and social development is clearly linked with the ability to solve community problems which, in turn, is clearly related to community power. Rather, the typology is meant to demonstrate a range of focal points where community educators can place major emphasis. The main point is that regardless of which perspective we, as community educators, may endorse and support, each has a clearly related set of action implications concerning how we may go about our work, whether we be professionals or lay citizens.

Community Process Perspectives
A Summary

As *procedure* . . .

- creation of local arrangements for contact, program, development, and implementation
- specific manner of proceeding
- carefully constructed design with structure
- achievement of a pre-determined goal or end
- controllable, identifiable concrete ends
- framework of action
- emphasis upon not only people but also task at hand
- scientific, rational sequencing of events
- control by initiating sponsor
- development of operating procedures including management functions

As *problem-solving* . . .

- focus upon enabling people to become better problem solvers
- design localized to the user group
- systematic, logical sequence toward solving problems
- skill development
- resources linked with needs
- high use of internal resources
- self-initiated and self-applied principles
- building awareness of the need for collaboration
- group development
- intergroup collaboration
- degree of neutrality by professional worker
- creativity often encouraged
- ownership of problems is essential

As *power* . . .

- control/self-determination to the group
- adversary orientation
- use of wide range of tactics
- consciousness-raising
- self-interest linked to special interest
- leadership development
- concern with resource allocations
- position of leverage
- use of media
- power and organization as one and the same
- assessment and use of political strength
- emphasis upon specific, immediate results as well as longer range issues

As *psychological and social development* . . .

- building a system of continuous support
- small group and interpersonal orientation
- educative nature of the process itself
- participant planning of events
- emphasis on what happens to people
- continuous process
- focus on brotherhood, love, and communal togetherness
- importance of effective communications/decision-making
- emphasis upon participation and involvement
- emphasis on group dynamics and human relations skills
- evaluation based upon what happens to people

Think About It!

1. What other value positions are there in community work that might warrant major attention or focus?
2. What are the interrelationships among the four categories highlighted herein?
3. Where would you place yourself within the typology outlined?
4. How might this material be utilized with others to explore their value orientations?

FOOTNOTES

[1]Ross, Murray. *Community Organization* (New York: Harper & Row, 1967), p. 40.
[2]Alinsky, Saul. *Rules for Radicals* (New York, Random House, 1971), p. 51.
[3]*Ibid.*, p. 113
[4]*Ibid.*, p. 52.
[5]*Ibid.*, p. 127.
[6]*Ibid.*, p. 119.
[7]Biddle, William and Loureide. *The Community Development Process: The Rediscovery of Local Initiative* (New York: Holt, Rinehart and Winston, 1965), p. 79.
[8]Sanders, Irwin. "The Concept of Community Development" in *Community Development As A Process* (Columbia, Missouri: University of Missouri Press, 1970), p. 19.
[9]Nelson, Lowry; Ramsey, Charles and Verner, Coolie, *Community Structure and Change* (New York: MacMillan Company, 1962), p. 30-31.
[10]*Minnesota State Plan for Community Education*, p. 26.

DEVELOPMENTAL DIRECTIONS

Community education as process is becoming a dominant philosophical force in shaping the direction of community education efforts. Community educators of today seem to be reaffirming the sentiments expressed more than thirty years ago by Joseph Hart when he said . . .

> The democratic problem in education is not primarily a problem in education, is not primarily a problem of training children; it is the problem of making a community within which children cannot help growing up to be democratic, intelligent, disciplined to freedom, reverent of the goals of life, and eager to share in the tasks of the age. A school cannot produce this result; nothing but a community can do so.[1]

Emerging within community education is a variety of perspectives on community process that are linked to specific developmental directions. Each may help contribute to our overall understanding of the process orientations of community education.

Minzey's Components Model[2]

Minzey (1974) depicted a visual model which first established community education as a series of six components (see Figure 1) and then linked a program and process orientation with these components (Figure 2). By doing so he highlighted a process orientation as that which is linked to component V (interagency relationships) and component VI (community involvement). He further illustrated how developmental efforts may be blocked with regard to these specific components (Figure 3). According to the author, these components are often the least known and least acceptable to decision-makers. In *Community Education: From Program to Process*, he and co-author LeTarte argued for the establishment of a system which assures four basic processes. They include: (1) adequate communication between citizens and community institutions, (2) a problem-solving process that assures a relationship between program planning and existing community problems, (3) a coordinated and comprehensive planning effort that assures recognition of the needs and concerns of all segments of the community, and (4) a means of evaluating the effectiveness or noneffectiveness of programs designed to assist a community.

Minzey further linked this model with a developmental strategy which extended from a program to a process orientation. According to Minzey,

> If I were going to try to put my finger on the big problem which we have it's that many community educators and school people and community persons have suffered a great deal from the fact that they only promoted a part of what we call Community Education and then can't understand why they don't get all the benefits[3].

Hetrick (1976) suggested that community educators have, indeed, used this "program to process" rationale for a number of years to justify the lack of community process development. He argued that close scrutiny reveals some of the underlying developmental causes: (1) community process has not been a high priority of administrators or school boards, (2) evaluation too often has been program oriented, (3) many programs must be self-supporting, (4)

university training programs have not adequately addressed developing community process, (5) agency personnel may feel uncomfortable in this new arrangement, and (6) there is lack of agency coordination due to personality differences and interagency jealousy.

The significance of the Minzey model is the high degree to which operational field actions are based upon such a framework. Many practitioners accept the components approach, particularly as it relates to community school developmental efforts. Baille (1976), however, suggested that such an orientation ("program to process") is only one way of viewing developmental directions in community education. She argued that establishing an initial high programming focus may not only be undesirable but may also be unnecessary.

Figure 1

– The Ingredients in Community Education

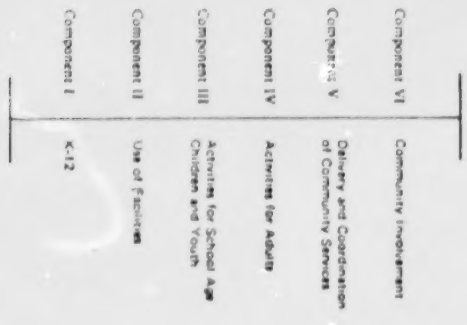


Figure 2

– Program and Process

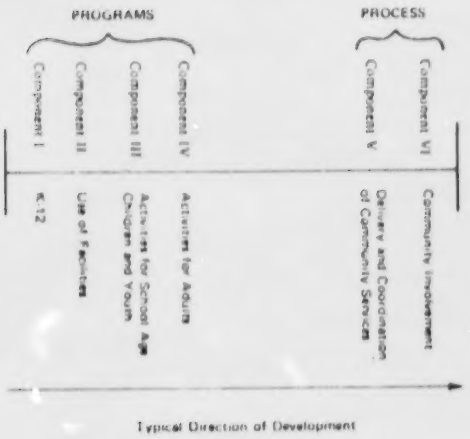
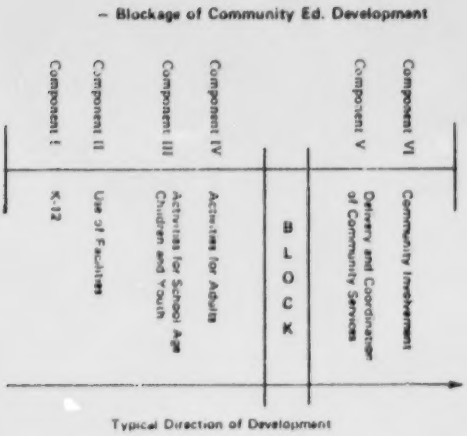


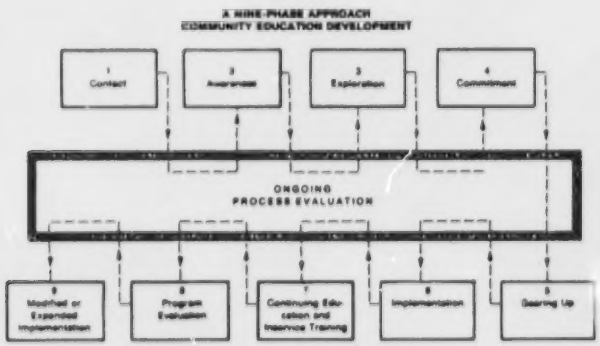
Figure 3



Planning Models

Several years ago Highline School District in cooperation with Highline Community College in Washington developed a model which illustrates how a process orientation can be visualized in general, procedural terms. A series of seven procedural steps were outlined to include: (1) community resource identification, (2) exploratory dialogue, (3) community education cooperative council development, (4) philosophy, capabilities, and guidelines development, (5) goal and objective procedures, (6) needs and resource assessment, and (7) program development. Kaplan (1977) depicted the development of community educaiton in a similar fashion but placed a high importance on evaluation (Figure 4). His nine phase approach is very similar to various community development steps outlined earlier within this text by the Biddles and others. It further illustrates unity to the overall developmental approach being pursued. Models such as these all suggest a basic order and a logical flow of events which are excellent for the first year of development on a programmatic focus.

Figure 4



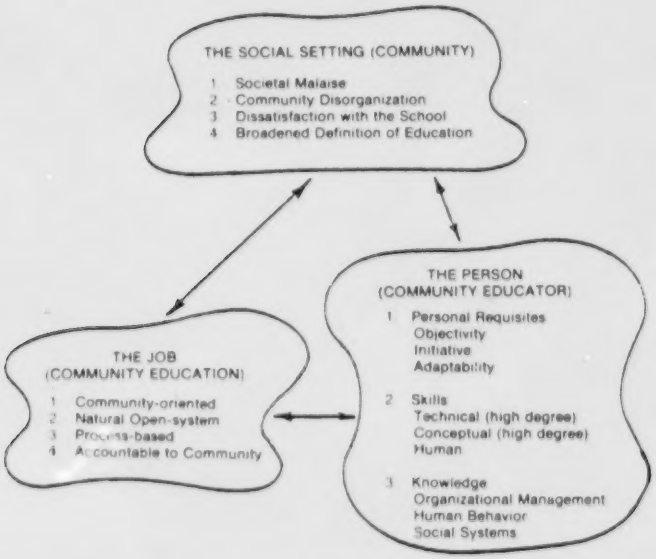
Weaver's Emerging Model

In a somewhat different visual model, Weaver (1972) set out to demonstrate how the process orientation of community education is directly related to three influencing factors: (1) the *social setting* in which it is practiced, (2) the way the *job* is defined, and (3) the *person* who is designated as the community educator. According to Weaver the nature of the social setting dictates the way the job is defined.

Weaver envisioned an "emerging model" of community education that is quite different from the present one. According to the author, the educator's role in the emerging model of community education will be defined as : (1) community—not school oriented, (2) part of a natural, open system—not locked into a bureaucratic organization, (3) more process than program based, and (4) accountable to the community—not the school. (See Figure 5)

Figure 5

THE EMERGING MODEL



The model foresees a very different perspective of the social setting and the person serving as the community educator. Weaver argued:

> The one unique feature of community education which makes it marketable at this point in time is the fact it is community-based, community-oriented and committed to coordinating all resources to serve the entire community. When we insist upon the development of a community education model which is school-based, school-oriented and depends primarily upon the school for its resources, we severely limit our outreach.[6]

The degree to which community education is moving toward such a model is still open to question, debate, and further research. Weaver's model illustrates the larger picture in which community educators must operate beyond the conceptual framework outlined by Minzey. The challenge of how to help communities organize themselves without the sponsoring organizations becoming the dominant force remains a critical focal point for community educators to address. Weaver's emerging model also suggests new roles and skills for professional community educators.

Nevada Model[7]

A rather recent development has been the design of a community education model by the Nevada State Department of Education which is clearly process oriented. The definition of community education is framed in terms of "cooperative community involvement" terminology. Process is defined as the activating agent which enables communities to reach their potential for democratic involvement and development. The model further integrates and emphasizes specific processes of citizen involvement, training, assessment, coordination, and programming. It also identifies specific "process products" for the first time. Process can thus be "seen" rather than merely talked about.

This model further re-emphasizes the need for leadership roles and responsibilities to focus upon helping others solve problems. Program development is no longer visualized as separate from a process orientation. Involvement of people is essential to the design model. The model further allows for fluidity of thought and development based upon local community conditions. (See Figure 6)

Northwest Process Facilitation Model[8]

The importance of maintaining a problem-solving focus to a process orientation in community education has been demonstrated through a recent process facilitation training program. Through the collaborative efforts of the Northwest Regional Education Laboratory and the Northwest Community Education Development Center, a cadre of people were trained in group problem solving. Skill development with community educator coordinators was directed toward task accomplishment, group effectiveness, and inter-group collaboration within a problem-solving framework. (See Figure 7)

The purposes of the project were outlined as follows: (1) to build a cadre of people able to provide process training and consultation to local community education programs, (2) to train local coordinators/directors in order that they may work more effectively with local councils, and (3) to aid councils and council members in their problem-solving and decision-making skills. Seven major areas were targeted as critical process facilitation focal points. These included (1) convening, (2) process observation and feedback, (3) group development, (4) problem solving, (5) surfacing and dealing with conflict, (6) building awareness of available resources, and (7) seeking additional process help.

The training emphasized the importance of interpersonal relationships which serve five general purposes: (1) physical and emotional care, (2) support and encouragement, (3) instruction and guidance, (4) cooperation for achieving mutual goals, and (5) continuity and stability.

Figure 6

COMMUNITY EDUCATION PROCESS MODEL

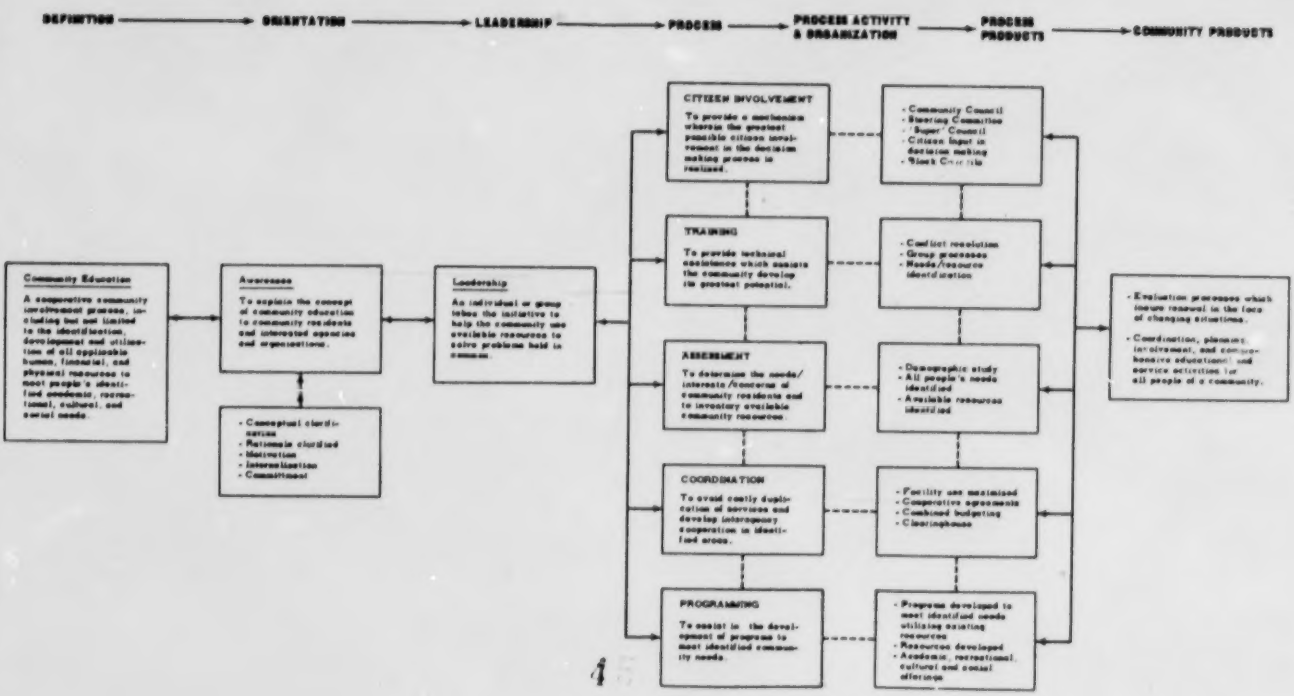
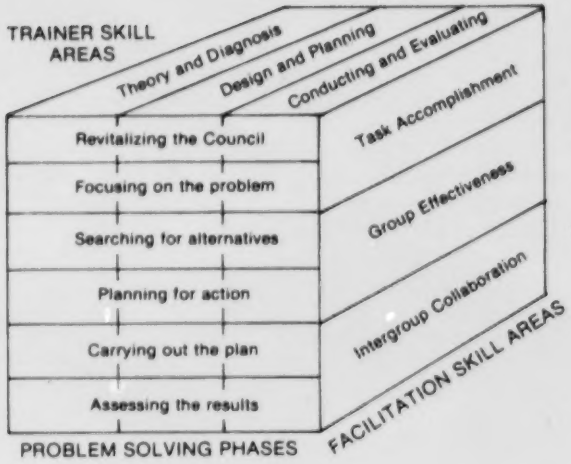

DEFINITION
ORIENTATION
LEADERSHIP
PROCESS
PROCESS ACTIVITY & ORGANIZATION
PROCESS PRODUCTS
COMMUNITY PRODUCTS
Community Education
A cooperative community involvement process, including but not limited to the identification, development and utilization of all applicable human, financial, and physical resources to meet people's identified academic, recreational, cultural, and social needs.
Awareness
To explain the concept of community education to community residents and interested agencies and organizations.
- Conceptual clarification
- Rationale clarified
- Motivation
- Internalization
- Commitment
Leadership
An individual or group takes the initiative to help the community use available resources to solve problems held in common.
CITIZEN INVOLVEMENT
To provide a mechanism wherein the greatest possible citizen involvement in the decision making process is realized.
- Community Council
- Steering Committee
- 'Super' Council
- Citizen input in decision making
- Block Committee
TRAINING
To provide technical assistance which assists the community develop its greatest potential.
- Conflict resolution
- Group processes
- Needs/resource identification
ASSESSMENT
To determine the needs/interests/concerns of community residents and to inventory available community resources.
- Demographic study
- All people's needs identified
- Available resources identified
COORDINATION
To avoid costly duplication of services and develop interagency cooperation in identified areas.
- Facility use maximized
- Cooperative agreements
- Combined budgeting
- Clearinghouse
PROGRAMMING
To assist in the development of programs to meet identified community needs.
- Programs developed to meet identified needs utilizing existing resources
- Resources developed
- Academic, recreational, cultural and social offerings
- Evaluation processes which insure renewal in the face of changing situations.
- Coordination, planning, involvement, and comprehensive educational and service activities for all people of a community.

Figure 7



According to support materials developed in connection with the project, effective process training is based upon eight major assumptions. Successful training

- consists of both formal workshops and assistance during the coordinator's work with groups,
- is conducted near the communities in which coordinators work,
- is based on the tasks they actually have,
- provides the competencies they need to be effective,
- is flexible enough to respond to the needs of individuals,
- emphasizes the need to use data in planning,
- is constructed to give coordinators considerable responsibility for planning and carrying out their own training, and
- includes frequent opportunities to evaluate success and progress.[9]

The Northwest training program offered community educators specific problem-solving and group skills that have long been applied in a variety of other social service settings. It was also specific enough for evaluative purposes and has a high potential for transferability elsewhere. Efforts similar to this specific training model are likely to be more actively developed in the near future by others. For more complete information on this training effort read the reaction by Santellanes included in another section of this publication.

Think About It!

1. What can be learned from the developmental directions detailed herein?
2. What other directions do you personally perceive with regard to the evolution of community education in the near future?
3. What are the specific strengths and weaknesses of each of the models as outline?
4. How might these various developmental approaches be applied to a local operational effort?

FOOTNOTES

[1]Quoted in Olsen, Edward. *School and Community* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1957), p. 2.

[2]See Minzey, Jack. "Community Education-Another Perception," *Community Education Journal* (May-June, 1974), pp. 58, 59.

[3]Minzey, Jack. "It Takes People To Make It Happen," *Community Education Journal* (January-February, 1974), p. 47.

[4]Kaplan visual is from Kaplan, Michael. "A Nine Phase Approach to Community Education Development" in *Research and Planning in Community Education*, editors Decker and Burbach (Midland, Michigan: Pendell Publishing Company, 1977), p. 49.

[5]Weaver, Donald. "The Emerging Community Education Model" (Flint, Michigan: National Community Education Association, 1972).

[6]*Ibid*, p. 9.

[7]Nevada State Department of Education, *A Process Model for Community Education Development* (Carson City, Nevada: Department of Education, 1977), pp. 3-4.

[8]See Paddock, Susan et al. *Process Facilitation: Manual for Community Education Coordinators* (Portland, Oregon: Northwest Regional Educational Laboratory, 1977). Visual is from a brochure explaining the training program.

[9]See "Process Facilitation Skills: Outline for a Training Plan" developed by Greg Druian of Northwest Regional Educational Laboratory for the Northwest Community Education Center, July 26, 1977, p. 2.

ADDITIONAL PERSONAL PERSPECTIVES

"Process"

by H. P. Cole

Process is the way we be
Process is the way we see,
We touch, we think, we feel
We fear, we love, we hate.
We need, we will, we choose
We live and die and wait.

Ever changing, never stable!
that's reality whatever label
Is selected by the being
To describe it as his fable.

Not to know this is to be
Out of touch with reality.

For static things do not exist
In any place or time.
They never have, they never will
Except in one strange place . . .[1]

As this poem by Cole suggests, academic and philosophical perspectives addressed in the previous pages have their limitations. The author would now like to step outside those dimensions and add a few personal comments with regard to community process. These comments will be directed toward (1) uncovering some process myths, (2) exploring ways to discourage process, and (3) identifying some personal perspectives on key thrusts of process approaches in community education. The academic references and quotations will be put aside and replaced by some personal perspectives.

Process Myths in Community Education

As various process orientations gain wider acceptance within community education, a mystique surrounding the word often develops. A variety of misconceptions and myths about the term may be fostered in an aura of almost supernatural powers. Listed below are a few examples.

The "Invisible" Myth — Supporters of this myth suggest "you can't 'see' process." People purportedly must accept process as an ideal. Others may suggest that because it is invisible (or almost) it is difficult to "sell" to agency heads or people in power positions. The truth of the matter is that process is very visible. It is going on all around us. The only trouble is, we may not see the evidence because we have narrow perspectives. Others may not even know what to look for. How can we hope to "see" process if we do not have some idea of what it might look like? A process orientation may be many things, but invisible it is not.

The "Formula" Myth — At the opposite extreme are people who have somehow convinced themselves (and perhaps others) that a process orientation can be reduced to a set formula, a packaged product all wrapped up and just waiting to

be opened. People who hold onto the formula myth may actually want the security associated with "knowing the answer." A process orientation may not need to be complex but a simple formula it is not. Local conditions and factors influence all process orientations. While there are some generic things we can learn from one another, a formula for process is not one of them. Leave formulas to the physical sciences, not the human services.

The "Instant Involvement" Myth — Some people would have us believe that a process orientation has led to almost instant involvement of people. Beware of such tellers of tales. True community involvement takes time—much time. People need to develop a sense of ownership in the action. They need to develop a psychological sense of wanting to be with others. They need time to reflect on what is happening with their neighbors and friends. Involvement is not something you plug in like a television set and then turn on. It takes time because we are indeed dealing with people and not mechanical gadgets.

The "Nothing Need Change" Myth — Sometimes we may kid ourselves (and perhaps a sponsoring organization) that a process orientation need not change our basic operational procedures. Involving other people means an openness on your part and that of the organization to be influenced. Otherwise, why would you ask people to get involved? While people may start off looking at other organizations and professionals, sooner or later they will look at you and your sponsor. And why shouldn't they? Surely you or your organization have not developed an immunity to change.

The "No Conflict" Myth - Closely related to the non-change myth is the idea that process is somehow all nice and quiet. Everybody wants to cooperate and everybody will cooperate. Operating in such a manner may mean we are failing to address any real community issues at all. The whole idea behind an issue is that there are differences of opinion. Different value frameworks are in operation. Conflict develops as a result of these differences. Conflict need not be seen in negative terms. It is the operational state of affairs in which we all find ourselves involved at various times. A process orientation recognizes conflict as the human friction of life. It has the potential to come into play anytime people get together.

The "No Power" Myth — Community educators may try to delude themselves into thinking that a process orientation is not linked to power. Yet why get people together if not to exercise some power? Power and organization are one and the same thing. People get together to try to achieve what they cannot do alone. The power need not be directive and coercive, nor need it be shown in some form of visible strength or slogans of "power to the people." Power is the human energy that makes things run as they are. The minute we encourage people to band together for any purpose we are seeing the creation of a power force that previously did not exist.

The "No Special Interest" Myth—Community educators often promote the idea that the process of community education is not associated with special interest groups. It is not designed or conceived of in the content of "this" special interest over "that" special interest. The process orientation is viewed

in community-wide terms. Lofty ideas associated with togetherness, brotherhood, and love may be sometimes heard. The fact is that most people do deal from a special interest perspective. Even a personal leisure pursuit is a special interest focus. We need to operate in the world as it is, not as we would like it to be. And in the world as it is, people do have special interests. They may be ethnically, economically, or esthetically related. The process orientation of community education must not try to destroy or gloss over those special interests. Rather, it can play a significant role in helping meet the needs of these special interests and in encouraging people to look beyond their own interests to those of the broader community. To attempt to operate from a purely non-special interest focus, however, is something this world has seldom seen.

The "We're First To Do It" Myth—A process orientation is not something new invented by some wise community educators. Adult educators, social workers, extension personnel, community developers, and legions of other professionals and non-professionals alike can lay claim to the idea as well. If you think you are really the first person, you probably are not truly aware of your community's history. Somewhere along the way people have tried (many, perhaps, are still trying right next to you) to broaden involvement opportunities for people. Being first or somehow unique in our approach really is not important anyhow. What is important is how we affect the lives of others.

The "We're In It Alone" Myth—Not only do we sometimes claim to be the first, but we often provide the impression that somehow we are doing all the development ourselves. We fail to look around and see what others are doing. We somehow think we have "cornered the market" on a process orientation. People must learn from us. We have the answers. We know what works best. We are the saviors and the kingdom is the development of "sense of community."

The "No Fun" Myth—Who says a process orientation needs to be all drab meetings and serious business discussions? The process of involvement is probably seldom fun because we have not thought of ways to make it so. Why not make our encounters with other people enjoyable and creative! The only limits to such possibilities are those placed upon us by ourselves and others.

The "Community Only" Myth—Often we fail to see beyond the local community or neighborhood level of interaction. We don't see the vertical interaction influences, as suggested earlier by Warren. We try to isolate our focus of attention only upon internal community operations at the horizontal level. Yet, a process orientation must flow in both horizontal and vertical directions. While our base of operations and strength may be a local neighborhood or community, the support and energies we help to generate must be directed outward as well as inward.

The "We've Got Process" Myth—Process cannot be "had." It is evolutionary, always changing and taking on new forms. It cannot be captured and then "shown off" to other people at the discretion of some mythical owner. When people say they have process, it usually means a specific way of involving people, such as an advisory committee. The moment people think "we've got process," they have lost sight of what process really is.

Ways to Discourage Process

Authors often write about what can be done to encourage people involvement. Consider the following ways to *discourage* process.

77 Ways to Discourage Process

1. Dominate your interactions with others
2. Refuse to delegate responsibility and authority
3. Refuse to relate on a personal level with others
4. Utilize people as pawns for your own interest
5. Talk a lot
6. Criticize the work of others often
7. Pay little attention to how groups function
8. Discourage "fun" activities
9. Speak with demanding authority
10. Don't listen to other people's ideas
11. Complain a lot about the lack of help
12. Don't evaluate meetings
13. Lecture to people whenever possible
14. Don't undertake skill development opportunities for yourself or others
15. Refuse to participate in meetings called by others
16. Avoid serious group discussions
17. Do little to draw people into conversations
18. Order people around
19. Don't solicit feedback on your own behavior
20. Maintain a hidden agenda at meetings
21. Seldom share information unless asked
22. Don't encourage the sharing of personal feelings
23. Offer advice even when not solicited
24. Encourage distrust among people in any way possible
25. Refuse to talk about your role and responsibilities
26. Appear impersonal in an office setting
27. Don't smile
28. Refuse to talk about power and authority issues
29. Watch the clock when people are around
30. Maintain a strictly task focus at meetings.
31. Make fun of others at inappropriate times
32. Don't encourage problem-solving activities
33. Arrange meetings in an uncomfortable environment
34. Don't venture out into the community
35. Make excuses for not meeting new people
36. Develop so many programs that you don't have time for anything else
37. Don't involve others unless they ask
38. Don't greet people by their first names
39. Don't provide support services for others during meetings
40. Recognize only the leaders
41. Don't encourage diversity of thought
42. Don't seek out new people
43. Refer everyone to books for answers
44. Foster an attitude of "we can't do anything right!"
45. Try to "out do" the work of others
46. Refuse to talk about organizational restraints
47. Don't return phone calls
48. Encourage like-minded groups only
49. Avoid answering questions by putting people off
50. Never meet the eye level of others—always look above or around people
51. Maintain a high level of secrecy
52. Explain only why things can't be done

53. Don't encourage goal setting by groups
54. Don't link people to decision makers
55. Avoid creating a sense of ownership by others
56. Encourage lose/lose solution orientations
57. Waste the time of others
58. Maintain closed communication to the broader public
59. Seek out involvement after decisions have already been made
60. Seldom give praise of personal recognition
61. Pit people against each other
62. Don't publicize meetings
63. Encourage the forming of elite groups
64. Hire unqualified support staff
65. Discourage new ideas from others
66. Whisper to others in meetings.
67. Withhold vital information from others
68. Discourage intergroup collaboration
69. Emphasize the differences among people
70. Attack people personally in meetings and large gatherings
71. Discourage volunteerism
72. Convene people for minor reasons
73. Be overly concerned with procedure
74. Don't followup on recommended actions
75. Don't encourage the sharing of personal expectations
76. Encourage long meetings
77. Do everything yourself!

Some Danger Phrases

In addition to the above mentioned items, the reader might wish to become aware of some potentially damaging thoughts and phrases which may be affecting the behavior of oneself and others. Consider...

"I don't have enough time." Lack of time is often cited as a reason for not involving other people. If things are in a rush, stop and investigate closer. While time waits for no one, people can wait for other people.

"If only my agency would let me..." Sponsoring agencies sometimes become the scapegoats for workers attitudes and behaviors. Often the limitations are set by the worker without doing a reality check.

"Let's compromise...on my terms." Too often compromise is seen as convincing others to take a position similar to one's own. Compromise means a narrowing of differences among all parties involved.

"I've got the answer in my pocket." Formulas and secret grand designs seldom work. Don't be concerned about answering until you understand what the question or problem is. Prepare yourself by listening to others rather than talking to yourself.

"My own needs aren't important—what is important is how others feel." Community workers may sometimes try to play the martyr role by expressing a concern for others but not themselves. Yet workers are people, too! Not only is it important to recognize these needs but also how these needs are affecting the very developmental process.

"I'll do it myself!" When things aren't going the way we want them to go, the temptation to step in and take over may seem necessary. Such dominance may actually mean we lack confidence in others or can't accept the manner in which things are proceeding. Or perhaps it is a sign that we are unwilling to be flexible and do things another way... Learn to float with situations occasionally rather than forever insisting upon controlling them.

Key Thrusts of Process-Centered Approaches in Community Education

No personal perspective would be complete without adding some ideas and suggestions with respect to the direction in which community educators should be moving. Consider the following list as a beginning worth working toward...

1) *Toward People-Centered Philosophy and Approaches*
Discussion and action with respect to a process orientation can often cause community education to lose sight of the people involved. People may be seen as "things" or means to some other end. Of central importance in community education is the reaffirmation of our own belief and trust in people. This means focusing attention upon what happens to people in the interactive processes. It means re-orienting our thinking toward the humanness of our efforts. In a very real sense this means working on a small enough scale to observe what is happening to people.

2) *Toward People Empowerment*
Much of what is done to or for people in the name of human service detracts from, rather than contributes to their development. Empowerment means helping people individually and collectively to gain some control over their lives. It means enabling people to increase their capacity to function better in society. It means respecting various cultures which are part of our lives. It means human development and growth based upon personal involvement and participation.

3) *Toward Self-Directiveness and Self-Support Efforts*
Empowerment also relates to the degree of self-directiveness and self-support which has been enhanced. Rather than doing things to or for people, community educators must learn to do a better job of working with people. Enabling people to rely upon themselves and others without the need for institutional, organized help is of key importance. This means centering more effort and energies toward a community-based helping system. It further implies strengthening communication among people within communities and assisting self-help groups which may not require professional staff.

4) *Toward the Development of Trust and Interdependence*
Creating a "sense of community" requires the psychological development of trust, understanding, and common purpose. Community educators can assist in this development by encouraging open communications, goal development, personal relationships, and action projects.

5) *Toward Synergistic Power Relationships*
Beyond the power of domination there exists a form of community power which is synergistic in nature. Such power is not meant to help people gain control *over* anyone else. Rather, it is a form of humanistic power that (1) increases our sense of autonomy and interdependence, (2) increases our

sense of how we affect our own destiny and the destiny of others; and (3) builds confidence in people's capacities to work together to promote their common *and* diverse interests. Power from such a perspective connotes positive possibilities that extend well beyond our traditional view of power in its relationships to a process orientation.

6) *Toward the Community as the Base of Operational Actions*
Centering the process orientation of community education in the community rather than in some agency or organization is clearly a direction which needs attention. Too often agency goals easily consume large amounts of the community educator's time. The strength of community education is in the community. Like community developers, community educators must accept the community as the base of their operations.

7) *Toward the Linkage of Education and Community*
Community educators likewise must pay increasing attention to joining education and community together for the development of individuals as well as communities. This means people engaged in a human learning community sharing ideas and skills. It means each of us participating as a learner and as a potential teacher. It means developing opportunities for people to grow and learn together.

8) *Toward Community Leadership and Skill Development*
By far the most important task for any community educator may be the identification and development of leadership so that the community can proceed to address issues and take action. Communication channels evolve both internal and external to the community. The development of various social skills among people is closely linked with leadership development. These skills include agenda building, decision making, interpersonal relations, and a host of others which contribute to making both individuals and communities more powerful and productive in their work.

9) *Toward Community Problem Solving*
As indicated earlier, process can be viewed in community problem-solving terms. Enhancing the ability of communities to solve problems gives open, visible evidence to the success of a process orientation. It strengthens the confidence of community members and enables immediate issues to be dealt with in a productive manner. Community educators are encouraged to develop a role perspective which places community problem-solving in a higher priority.

10) *Toward Linking Needs and Resources*
Central to any problem-solving focus is the need to link people with needs to decision makers who control resources. Community educators must continually assess both resources and needs with the involvement and active participation of community residents. Both internal and external resources may be called into action as the process dictates.

11) *Toward New Facilitative Leadership Approaches*
A process orientation requires a different set of professional leadership skills and styles. Less emphasis must be placed on directing or actively leading and greater emphasis must be placed on enabling, facilitative, and non-directive styles of interacting with people.

12 *Toward Access to Information and Facts*
Access to information is access to a resource. Building, developing, and enhancing the opportunity for individuals to gain access to information, whether it be from an organization or other source, is of prime importance in a process perspective. Without open and adequate information to community residents, decisions may be reached in a cloud of uncertainty and often distrust.

13) *Toward Interagency Cooperation and Collaboration*
A process orientation clearly includes a thrust outward to better interagency relationships. This has been emphasized repeatedly by large numbers of community educators. The focus of attention is not upon creating some sort of super organization or super structure, but rather upon improving efforts to serve communities and meet additional problems.

14) *Toward Strengthening Horizontal and Vertical Community Relationships*
Strengthening the human relationships within communities and neighborhoods is simply not enough. Community educators also must give serious consideration to finding ways to link with the environment outside the immediate geographic area. New avenues of communication and negotiations must be encouraged within the community; and continued strengthening of the family unit must be encouraged and supported in a variety of ways.

15) *Toward a Historical Appreciation of Past Efforts and a Future Orientation*
Tomorrow is planned by the visions being implemented today. A future orientation enables people to escape present conditions and to dream about what might be. An appreciation for the past helps us understand where we are today. Community educators need to develop a perspective on both the future and the past in planning the events of today.

16) *Toward a Better Awareness and Understanding of Ourselves*
The last, and probably the most important, emphasis is to attempt constantly to understand ourselves better, not simply our own strengths and weakenesses but also our own needs and wants, how we relate to other people and how other people relate to us, and our view of leadership and our approaches to working with people. In bringing about change, everybody always wants to focus on someone else. Perhaps we can do more by looking at ourselves first.

A Summary of Key Process Thrusts in Community Education

...A people-centered approach
...Trust and interdependence
...People empowerment
...Self-directiveness and self-support
...Synergistic power principles
...Community as base of operations
...Linking community and education
...Horizontal and vertical relationships
...Community leadership and skill development
...Community problem solving
...Linking needs and resources
...New leadership approaches
...Access to information
...Interagency relationships
...A historical appreciation and future orientation
...Awareness of self
... _____
(Others)
... _____
(Others)

Think About It!

1. What other "myths" do you think are associated with a process orientation?
2. What are additional ways to discourage process beyond those listed in the text?
3. What are the key thrusts of a process centered approach from your perspective?
4. What additional personal perspectives do you have about a process orientation?

FOOTNOTES

[1]Poem is from Cole, Henry. *Process Education* (Englewood Cliffs, N.J.: Educational Technology Publications, 1972), pp. 55-56.

COMMUNITY EDUCATION AS PROCESS

The process orientation now associated with community education is not yet a reality in many instances. Seay and et al. (1974) noted this quite clearly in their assessment of the present state of affairs in community education...

> Little progress has been made in actual fact toward providing for the processes recommended by many of the writers in the field.[1]
>
> But the process is there whether we see it or not....The process may lack leadership, it may be wasteful and ineffective, but it is there moving along in every one of our communities.[2]

In the final analysis, perhaps all of us as community educators and concerned citizens must share in the blame as well as take credit for past successes. Minzey (1974) suggested that perhaps the biggest problem is the fact that we have promoted only a part of community education and then we cannot understand why we have not received all the benefits. Perhaps the time has come to focus upon "process as our most important product." Such an emphasis is a significant break with the past and has major implications within the field.

In talking about the future of citizen involvement, Toffler (1975) stressed the need to destandardize, decentralize, descale, and democratize planning. Such a vision of the future must be shared by community educators as well. It is within realistic and reasonable expectation as noted by Hillman and Seever (1968) that community educators work toward efforts at the community level to enable residents to (1) have impact on the extent and form of human services; (2) create awareness of public issues and their resolution, thereby increasing community competency; (3) stimulate the larger community to act and meet local needs; (4) institute new patterns of cooperation within the local community; and (5) build the morale of people who participate at all levels of society.

The process orientation of community education is a step beyond an institutional-based approach to community education. It is a people-centered approach that invests the authority for making decisions with the people themselves. It is not limited to a school, a college, or any other institution, yet neither is it a complete withdrawal from institutions. Rather, the emphasis is upon designing and establishing community education systems that permit community use of the existing organizations and agencies but which do not capture or take over the community efforts.

Clearly this is a difficult task. Most agencies by their very nature tend to be service rather than participation oriented. The professions themselves are not community-based conceptually in most instances, and tend toward specialization and fragmentation rather than holistic approaches. The community as a base of operations has always been somewhat unstable. Yet when programs become too highly institutionalized they often become the concern of a special interest group and lack widespread participation. Dynamic rather than timid processes are needed, process of variety and fluidity rather than rigidity and inflexibility, processes which involve people in making their own decisions rather than having someone else make them. Needed is a thrust toward not only reorganizing existing social systems, but toward the establishment of new forms as well. As the Nevada report (1977) indicated, process is an attempt to

organize and activate each community so that it more clearly reaches its own potential for democratic involvement and development.

Perhaps community education as process should be viewed from an evolutionary perspective, as something of today which is somewhat different from yesterday's or tomorrow's understanding and operational procedures.

Dowdy (1975) raised the question—without answer—as to whether community education is moving from community school to community education to simply "community" without any modifier. Or as Kerensky suggested:

> By definition process is a set of actions or changes in form. Consequently, efforts to define community education, to nail down the philosophy in terms of product, run the risk of freezing the concept.[3]

A process orientation tends to be pluralistic in nature for it recognizes the multiplicity of involvement centers. Community educators must then encourage a strategy that has become known as "dynamic pluralism" (Warren, 1973). The key to such multiple involvement procedures is in the direction in which human development is being encouraged and fostered. This direction must be based upon a faith in people and upon our relationship to people. As the late Saul Alinsky once said, "Faith, or belief in people, tells us, we'll see it when we believe it."[4]

And it is in our belief of people that we will begin to achieve a process orientation. Nothing else can or will do it for us.

The major goals of community education must then be centered on people: toward opening and building community, toward leadership and skill development, toward any number of the positive growth and involvement processes noted earlier. The primary goal is simply helping people to participate more actively, more fully, and more pleasurably in the learning which takes place as a result of being a member of a human community. Serious attention must thus be directed toward the dual tasks of building communities and developing people. The process needed is one which sees the entire community with all its resources and people as an educational and community development enterprise.

FOOTNOTES

[1]See Seay, Maurice, and Weaver, Donald. In *Community Education: A Developing Concept* (Midland, Michigan: Pendell Publishing Company, 1974), p. 127.

[2]Seay, Maurice. "As I See It," *Community Education Journal* (May-June, 1974), p. 9.

[3]Kerensky, V.M. "Correcting Some Misconceptions About community Education," *Phi Delta Kappan* (November, 1972), p. 159.

[4]Alinsky, Saul. *Reveille For Radicals* (New York: Random House, 1969), p. 235.

SECTION II

Other Perspectives: Reaction Papers

PROCESS AND CHANGE

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The writer of this paper must be commended for his attempt to place the process dimension of the community education philosphy in its proper perspective. Warden, while not having exhausted the literature, has certainly brought some clarity to the situation through his efforts. I especially appreciate the interdisciplinary approach he used in documenting the various definitions of "process."

The word "process" has been used rather loosely by persons involved in community education. We have used the term to describe a wide variety of actions which were to impact upon individuals and institutions within the communities in which we work. The central problem has been that we have not understood the term nor the implications surrounding its practical application.

Many community educators have been frustrated with past and present efforts to initiate community education projects properly. Invariably, the question or program versus process arises. This becomes a very serious problem when trying to articulate the philosophy to people who may like the idea but don't quite understand what is involved. In his chapter on typology, Warden does a good job of clarifying the various process perspectives. This should relieve some of the frustration community educators have experienced. Personally, I agree with his typology with few reservations.

Warden states that part of the problem lies in the fact that there is some disagreement as to direction; this is, the inability to choose among the various process alternatives or the inability to recognize that these alternatives exist. I would further state that community educators are having problems agreeing upon a central thrust or direction for the community education movement.

Rothman (1977) offers three models of community organization which I believe compliment Warden's typology and which have some relevance for community educators. They are (1) Locality Development, (2) Social Planning, and (3) Social Action.

Locality Development presupposes that we pursue community change most effectively by involving a wide spectrum of local people in goal determination and action.[1] We find its prototype in the literature of a segment of the field commonly termed "community development." The principles of locality development is utilized widely by community educators. However, the central issue is not change, but involvement for some other reason, such as activating democratic process.

The idea of change is central to the philosophy of community education. While Warden mentions change, he does so only briefly as he sites the work of social anthropologists such as Arensberg and Niehoff. Community educators must be sensitive to change and must have the ability to perceive that which is actually possible for people to achieve. Community educators must also understand some basics of motivation—what causes people to want to change their traditional ways of doing things.[2]

Social Planning emphasizes a technical process of solving social problems. According to Rothman, this approach assumes that planned change in a complex industrial environment requires experts who guide change processes through the exercise of technical skills, including the ability to manipulate

large segments of the population. Building community capacity or promoting fundamental social change does not play a central part.

The Social Planning model then is different from the Problem Solving model presented by Warden in his typology because it focuses on the provision of goals and services rather than upon enabling people, individually and collectively to solve problems. Community education as it is currently practiced, in my opinion, involves more social planning than problem solving.

Social Action presupposes a disadvantaged segment of the population that needs to be organized, perhaps in alliance with others, to make adequate demands on the larger community for increased resources or treatment more in accordance with social justice or democracy. Its practitioners, according to Rothman, aim at basic changes in major institutions or community practices.

I would add these three models to Warden's typology with emphasis on the Social Action perspective. I take the position, as does Rothman, that social change-oriented practice (Social Action) and social treatment-oriented practice (Social Planning) take place in different kinds of organizations or subunits with contrasting objectives, programmatic emphases, technologies, and value assumptions. These two approaches may be viewed as complementary rather than conflicting. So should Warren's typology be viewed.

Community educators will become less frustrated when they are able to choose among the various process alternatives according to the situation in which they find themselves. In most situations, a number of alternatives may need to be initiated depending upon the degree of change needed.

The issue of program versus process need not be a problem. No one is suggesting that one is less important than the other. Indeed, in some instances, programs are all that is desired or necessary. However, many community conditions require that process in all of its dimensions be utilized. In some communities, the institutions are so rigid and bureaucratic that the likelihood that change will occur without intervention is remote.

Downs (1967) states that no bureaucracy can survive unless it is continually able to demonstrate that its services are worthwhile to some group with influence over sufficient resources to keep it alive.[3] Our public school system is under siege by a public demanding better educational services. At the same time we are trying to superimpose community education processes on an already overburdened system experiencing a degree of chaos. It becomes rather difficult to effect change in this kind of environment. Most educators are reacting to community pressures by strategies of retrenchment. Community education process is then perceived as a threat. Regardless of the process alternative used, community educators must try to create an environment for change. This requires that the perceived threat must be removed and a climate of mutual benefit must prevail.

I believe that change is a central issue as we discuss the community education process. Change should not be incidental or random but planned. Change should not be left to the agency or institution but should involve a significant number of community residents, especially those who will be most affected. Until community educators recognize and accept this principle, the movement will continue to suffer from lack of direction.

FOOTNOTES

[1]Cox, F., Rothman, J., Tropman, J., and Erlich, J. *Strategies of Community Organization* (Itasca, Illinois: F.E. Peacock Publishers, Inc., 1977), pp. 4-5.

[2]For a more complete discussion of change, Arensberg and Niehoff. *Introduction Social Change* (Chicago, Illinois: Aldine Publishing Company, 1977).

[3]Downs, A. *Inside Bureaucracy* (Boston, Massachusetts: Little, Brown and Company, 1967), p. 7.

PROCESS AND POWER

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In reviewing the publication *Process Perspectives: Community Education As Process* by John Warden, I feel compelled to first make some overall observations about the text. Mr. Warden has again used a style that he has developed which consists of taking a topic, doing an in-depth review of the literature, and then defending his theme through the works of others—weaving a tapestry in an interesting and scholarly way.

In this publication, Mr. Warden has shown that community education has moved dramatically into the process aspect through his review of the literature and research. His first chapter on process in community education is good, but his Chapter II on history of process is excellent. His tracing of process development in various fields, with the resultant implications for community education, culminates in something which should be read by every community educator.

I agree with Mr. Warden's point that process is people centered. I was also particularly impressed with his method of approaching his topic by identifying process in a categorical fashion. However, while I recognize that categorizations are beneficial in illustrating varying perceptions of process, it is often difficult to set up categories which are mutually exclusive. And, this is particularly true when one observes the categories of "process as problem solving" versus "process as power." In fact, to attempt to separate these two categories is to fail to recognize that one of the key techniques in the development of problem solving is the use of power.

Unfortunately, we have allowed power to take on a negative connotation (just as we have with other terms such as "politican" or "bureaucracy"). Furthermore, we have approached power as though there was a limited amount and as though the only way one group can have power is to take it away from someone else. This perception was historically documented during the "community control" era when it was implied that in order to be effective, neighborhoods needed to take power away from controlling boards and thus gain control of their own destiny. While this approach sounded good in theory, in practice it resulted in replacing one insensitive group with another with little positive change as far as the community was concerned.

Having experienced this perception of use of power, it now becomes necessary to take another look at power and how it relates to process. In order to do this, we must recognize that power can be good as well as bad. The determinant of its value is based on whether it is used within the framework of the social system and its acceptable rules or whether it exists outside the acceptable system. Thus, there is a vast difference between power as used by the electorate in voting and power as used by organized crime through intimidation. It is much like the analogy made by John Dewey regarding a knife. The knife itself is inanimate and is good or bad only as it is used. In the hands of a killer, it has negative connotations, but in the hands of a surgeon, it becomes a positive tool. In a like manner, power can be good or bad, and we need to be able to differentiate between the two and recognize that the employment of legitimate power in problem solving is an acceptable and appropriate way to bring about change.

A second misconception related to power, as mentioned previously, is that power is limited. Therefore, in order for one group to have power, they must find a way to gain someone else's power. Another way of looking at power, however, is to recognize that power is shared and that the appropriate use of power is the exercising by various groups in our society of the power within the limits assigned them.

Let us look at this idea more specifically, and to do so, we should examine a particular thesis. There are three aspects of a democratic structure which are necessary in order for that system to work—the legally elected boards which are responsible for policy development, the professionals who carry out the administrative functions, and the community which is responsible for selecting the other two, either directly or indirectly, and holding them accountable. Each of these segments has power, and each is responsible for exercising that power. In the past, the legal boards and the professionals have tended to dominate this process, although not necessarily through any ulterior intent. For various reasons, the community has not involved itself, either by its own choice or due to lack of encouragement from the other two segments; and as a result, the legal boards and professionals have tended to increase their presence in the democratic process while community involvement is woefully missing.

Many concerned persons, seeing this phenomenon, have sought to change the situation. Unfortunately they have often failed to recognize the nature of the problem and have sought to advocate a remedy in which community would become all powerful and the other two parts of the triumvirate would cease to have power. The illogic in this approach lies in the failure to recognize that all three parts are necessary in order to make our system work.

What is needed is mobilization of the community to engage in the democratic process of problem solving, backed by the exercise of power which they already have. There are many who have assured us that the only power available to such a group is that power which is delegated by the legal boards through political controls and money. This contention is not only based on a false premise but has the disheartening effect of suggesting that the only power which the community has is that which is either given by or wrested from others.

The fact is that the community already has great power but is not exercising it. And, not only do they have power, but the power which they have is awesome. Consider the following:

The power to vote.
The power of petition.
The power of recall.
The power of initiatory referendum.
The power of protest.
The power of economic sanction.
The power of unified action.

When one considers what a community can do when using any of the above powers in concert, it becomes apparent that the community possesses more power than either of the other two elements, and that it could make the system responsive to needs and concerns if only they would exercise that power. Thus, the problem is not one of giving power to the community. Indeed, it is one of getting the community to organize itself in a fashion so as to activate joint action by community members—to develop a "oneness" in community action.

and then to maximize the use of their power to back up their wishes. The result would be a system which would begin to work as it was designed to work. More emphatically, the community not only has an opportunity to use the power which it possesses but is not using, but it has an absolute responsibility to carry out its power functions in relation to the system within which it operates.

I will make one last comment on process, although on another phase of the topic. There is a basic confusion which arises in the discussion of process because we fail to differentiate community education and community school. Community education is more global and deals with a concept which is broad based. Literally thousands of organizations, groups and people are involved in community education and the processes related to it. A community school is one institution within the concept of community education. There are many roles to be played by institutions within this framework concept and each must define what that role will be.

The listing of the six components of a Community School which Mr. Warden described was an attempt to suggest the role of one institution, the public school, in the concept of community education. There was never any intention to imply that just because a role was prescribed for the public school, that the public school was the only institution to be involved in community education nor that the school necessarily had to be the dominant institution within the concept.

In discussions of process, as in other discussions of community education, we often fail to differentiate between community education and community school. Yet, unless this distinction is made, the discussion will not proceed along rational lines. Community education is a concept to be achieved, and process is an important part of that concept. A public school, existing in a community interested in community education, must determine what functions and services it should carry out in such a situation. We must constantly recognize that the terms community education and community schools when used synonymously, result in arguments and conclusions far different from those which are engendered by a discussion of the role of the public school within the concept of community education.

PROCESS AND LEADERSHIP

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During my first reading of Warden's manuscript I began to feel like a kid with a Sears and Roebuck catalogue at Christmas. I was excited by the fact that at last someone in the field of community education was going to deal with this thing called "process" in great depth.

Warden has done an outstanding job in putting the concept of process into a clearer perspective. He has also done well in analyzing the various approaches to facilitating process. But I kept asking myself when I finished my first reading, "Why do I feel let down? What was missing?" I suppose I was guilty, as we all often are, of wanting the "quick fix." Okay, so we know process is important and we aren't doing it very well, but how do we change all that?

The concept of "process" has troubled me to no end from the day I first read Minzey and Le Tarte's classic *Community Education: Program to Process*. Process seemed to be emerging like the weather. You know, the weather, "Everyone talks about it, but no one ever does anything about it!" I really wanted Warden to give me some slick formula or method for making the process aspect of community education a reality and I didn't find it in this work. As I now go back to the author's introduction it becomes clear to me that he made no promise of being able to save the world, fix the broken, or heal the sick. His whole intent was to "...shed some light on a process orientation..." and to focus on "...the impact of such an orientation on the (community education) philosophy...," and he has certainly not failed to fulfill this contract.

LEADERSHIP STYLE

As Warden began to review the various orientations to process in the development of his typology, one could not help but feel that each orientation from "process to procedure" to "process to power" had some appropriate application. This brought to mind the work of Reddin in the field of management where he indicated a belief that there was no one appropriate style, rather different situations demand different styles. He spoke of managers in a way that might well apply to community education.

> "Some managers have learned that to be effective they must create an atmosphere which will induce self-motivation among their subordinates and sometimes act in ways that appear either hard or soft. At other times, they must quietly efface themselves for a while and appear to do nothing. It would seem more accurate to say, then, that any basic style may be used more or less effectively, depending on the situation."[1]

By this comparison I don't mean to say that community educators should become managers and treat citizens as subordinates. Rather, that the professional community educator must learn to be sensitive to the situation and to help initiate an appropriate type of process.

I will never forget one of my first encounters with a school superintendent in trying to initiate a new community education program. As I was espousing the virtues of "process," his response was simple. He said that "before we get all worked up getting people involved in the process of community education, we'd damn well better get that school house lit up and full of bodies." His

contention was that the school board, who was being asked to put up the money, could understand programs, but was not able to relate to something as ambiguous as process. This, perhaps, indicates that the situation might dictate some priorities and orientation, at least initially. The illustration probably demonstrates some additional problems that we have experienced as we have implemented the concept.

SINS OF THE PAST

We have had a tendency in the past of implementing community education as the result of a unilateral decision made by a school board, superintendent, or an isolated group within the community. This manner of operation is inconsistent with the philosophy of community education and certainly demonstrates little commitment to any process component. This may have been the result of some of us "over-zealous consultants," so anxious to get things going that we short-circuited the people in the community.

This de-emphasis of process was often done with the belief that once we got the program started the process would emerge. This may also have occurred because of a latent fear of losing control by those who held the power. There may have been a natural tendency in presenting the concept to focus only on those less threatening components, such as adult education, enrichment programs, recreation, etc. All of these issues might be related to a very important point made by Warden.

> "The challenge of how to help communities organize themselves without the sponsoring organization becoming the dominant force remains a critical focal point for community educators to address."

Perhaps we have been overly dependent upon the public school as the main vehicle for implementing the concept of community education. The schools, in some instances, may be incapable or unwilling to promote the involvement of citizens in any meaningful kind of process. Or too often there has been an almost ritualistic concern about community involvement, with little thought as to who is to be involved in what.

THE PROFESSIONAL ROLE

We should not overlook the professional's role in facilitating process. There is danger of the community educator becoming enraptured by his own importance to the community. This generally results in a situation where the professional gets "wrapped up" in doing things for the community. As Warden puts it we must move to a point where, "Rather than doing things to people community educators must further learn to do a better job of working with people. This approach is described in T. R. Batten's *The Non-Directive Approach to Group and Community Work*. Batten states that the non-directive worker strives to stimulate a process of self-determination and self-help. Those who adopt this approach attempt stimulate people to think about their needs, feed in information about possible ways of meeting them, and encouraging people to decide for themselves what they will do.[2]

INTERAGENCY PROCESS LEADERSHIP

One issue that was not addressed directly by Warden is the question of how community educators relate their process components to the process components of other agencies and institutions of the community. He points

out that community educators "are not alone in emphasizing community process." At some point in time in the near future we must address ourselves to the issue of how we interrelate all of these process elements within a given community.

One of the most difficult challenges faced in community education is that of developing a collaborative effort directed toward process. It has been a major effort in most communities to simply coordinate the program efforts of various agencies and organizations. However, we need to move beyond programmatic cooperation to a collaborative commitment to involving citizens in a total process of community and individual development.

It will be hard for some professionals to be willing to commit some of their resources toward a collaborative process effort. Too many will be concerned only with their own "private" constituency, individual needs assessment process or mechanisms.

In closing, it seems to me that when Warden wrote—

> "The goal is simply helping people participate more actively, more fully and more pleasurably in the learning which takes place as a result of being a part of a human community. Serious attention must thus be directed toward the dual task of building communities and developing people.

he said it all! The time has come for us to stop treating process like the weather, and do something about it.

The community education professional is the key to the progress that must be made in the development of "process." That leadership must come from competent persons who understand the concept of community education process and have the skills necessary to facilitate it in the community. This leadership will be slow in coming until we reach the point that (1) community education programs are able to employ trained leadership, and (2) community education training programs begin to address the need to develop process skills.

Reddin, W.J. *Managerial Effectiveness*. (New York: McGraw-Hill, 1970), p. 39.

Batten, T.R., *The Non-Directive Approach in Group and Community Work*, London, Oxford University Press, 1967, p. 11.

LIMITS OF THE PROCESS PERSPECTIVE

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John Warden's monograph, *Process Perspectives: Community Education as Process*, is a very useful contribution to community education literature. The paper has several strengths that are worth highlighting. First, the in-depth examination of the notion of process in community education and the development of a typology provide the reader with a clearer understanding of the different ways in which people can interact and the implications of different modes of action. Second, Warden's section on myths about process, although found in the latter part of the monograph, is of considerable significance for he raises important issues often ignored by community educators. In particular, Warden's discussion of the "no-conflict" myth, the "no-special interest" myth, and the "community only" myth are of special importance. Too often community educators assume that there is a shared sense of meaning and purpose among citizens who become involved. As Warden points out conflict will always exist and modes of operation must be developed to help negotiate differences. The "no conflict" myth is related to the "no special interest" myth. People generally do have special interests and they often will fight for these interests whether or not they are in the best interest of the community. Local communities will also express their interests without concern for other areas of the country. A particularly good example of this issue was the debate in Skokie, Illinois over whether the Nazi party should be able to demonstrate in this primarily Jewish immigrant area. It was not in the local interest to have the demonstration; yet nationally, if local governments were able to control the right to demonstrate it is likely that the constitutional amendment of the right to free speech would be curtailed and controlled by special interests. As Warden stresses, community education can encourage people "to look beyond their own interests to those of the broader community as well as help to meet special needs."

Discussion by Warden of the "community only" myth is also significant. He stresses the need to look beyond the local neighborhood or community level of interaction. Unfortunately, Warden does not develop this section as much as he might have and it is of crucial importance to community educators. Too often we assume *a priori* that citizens can come together and are prepared to discuss neighborhood and community problems. This may be the case when problems are of a minor nature such as street repair, garbage pick up, or specific education and recreational needs. However, today most significant community problems such as unemployment, crime, and pollution are also national problems caused by a complex set of factors. National studies such as the Adult Performance Level Study and the National Assessment of Educational Progress have shown that most adults are not prepared to respond adequately to complex problems particularly when their causes are located at national and international scales. The media have often led people to think that problems are caused locally but the origin of problems is much more complex. For example, pollution in one city is often the result of many external factors such as a neighboring city's pollution production, factories dumping waste materials miles away, the political economy of the automobile industry which inhibits growth of alternative transportation modes and a variety of other

factors. Perhaps it would be useful if community educators were to help people think in terms of the scale of the problem and how they might have an impact upon such problems, as the level of pollution in their city, while being clear that they are not solving the total pollution problem.

The process of community education can involve people and have them participate in making decisions, but when local problems are caused by factors external to the community they must also become educated about these factors and how they might understand them. For example, geographer David Harvey has suggested that people controlling their own slum may not be any better off materially than when others control it.[1] Rather, people need to understand why they are living under such conditions and what actions they can take to help change them.

Warden's paper, although successful in several respects, is limited in that it neglects to adequately place the community education process in a broader context. From my perspective, community educators need to define more clearly their objectives and concerns and what they think needs changing. Then they need to become clear about what process they will use to meet their objectives. Both activities are necessary. Warden does not sufficiently address the relationship of a particular process to the ends for which it will be used. Indeed the term 'process' is probably used in so many different ways because people are unclear about what objectives are being addressed.

What strikes me most from my reading of the paper is the lack of a significant discussion of what the goals are that lead people to take certain actions and to become involved in community activities. What Warden's paper does is to separate the means for doing something from the desired ends. Philosophically, I find this approach troublesome and perhaps dangerous.

Although it is important to be concerned about how things are done, it is equally important to consider what the goal of the action is. I have found the program versus process debate not particularly useful. The vagueness and fuzziness of both terms have not helped people to become clearer about what it is they hope to accomplish and what type and degree of change they desire. Too often discussion about the process of how things should occur overrides discussion of what critical issues exist that need to be discussed, evaluated, and acted upon. For example, increased citizen participation and involvement may be good or bad depending on what objectives are addressed. If a neighborhood citizen group comes together to discuss a community problem and that problem is how to exclude minorities from the neighborhood, then no matter what type of process the group uses, I would judge this activity not to be in the best interest of a wider community, the country.

This last point raises another issue that Warden's paper does not adequately discuss: what principles should community education stand for and encourage? Throughout the literature there is implicit recognition of certain values such as democracy, equality and justice, but there has been a lack of open discussion of what is or should be valued and what is not or should not be valued among community educators. In his monograph Warden fails to evaluate the different perspectives on process in terms of the principles underlying community education that are implied in the last section of his study. The fact that these principles to guide action are not made explicit makes it difficult to establish criteria for evaluating the meaningfulness and significance of different approaches to process. However, Warden has started

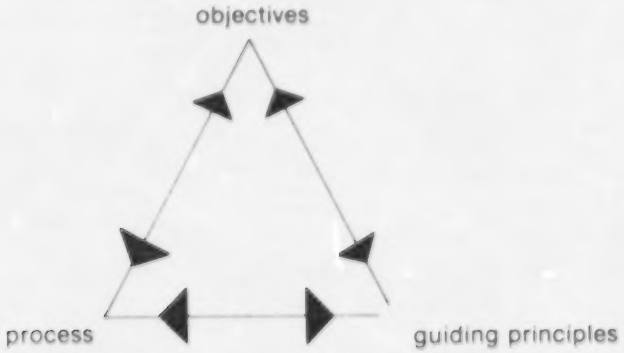
to articulate what should be the principles guiding our action. Some of these include:

1. A people-centered philosophy versus a materialistic orientation
2. Equality, especially in power relationships, versus oppressive systems of power
3. Recognition of human interdependence versus dependency
4. Recognition of human self-directiveness versus other directiveness
5. Openness versus closed systems
6. Historical appreciation versus ahistorical perspectives

Further discussion and elaboration on these principles will be of considerable help to community education as these principles begin to establish what community education stands for.

From my perspective, process should be considered only in the context of what specific objectives are desired and the more general principles which will be used to guide the action and help in evaluating whether or not action has been meaningful. Much writing that Warden presents is more complex than just being concerned with a process. For example, Paulo Freire, whom Warden mentions, has diagnosed the problems of modern societies as being based on systems of oppression where one group dominates another. His proposals for changing the existing system are based on his diagnosis. For him the process of *conscientizacion* is an educational pedagogy by which human beings (not as recipients, but as knowing subjects) achieve an increasing awareness of the socio-cultural reality which influences and shapes their lives, and it also develops their ability to transform society. Education is seen as a political act, as Warden has discussed, however Freire has as his goal the creation of a society which is not oppressive of any group or person and a society in which human dignity is highly valued. Process is important but only in the context of the overall objective.

The comments I have presented have implications for the practitioner as well as the academic community educator. It is essential to consider community education development as a triangle where the three ends represent objectives, the means or process of action, guided by principles of action. Each of the ends is influenced by the other.



For the practitioner working within this framework, it becomes important to understand the significance of the proposed objectives in relation to the principles. The process used must also be guided and evaluated by the principles and must be related to the objective. For example, there is considerable concern among community educators that people achieve more control of their lives. The processes by which they might do this could include becoming involved in an educational program which increases their awareness and ability to act in ways which give them more control, or becoming involved in a community group concerned with empowerment. Each of these would be processes or ways of gaining control. If moral principles are not clearly articulated stipulating what is a valued or not valued action there is no way of evaluating which is a more meaningful mode of attaining control. Furthermore, the objective of empowering people may be important to some people only if they value the principle of equality in control.

This discussion may seem somewhat complex but it is not. The primary concern stressed is that we not separate our concern with process from our concern with objectives guided by basic moral principles. John Warden's paper has done a good job in starting a dialogue which should continue among all community educators. He has shed some light on a process orientation. However, the task of determining what critical areas of concern community education should be addressing remains an unfinished one.

FOOTNOTES

[1]David Harvey, *Social Justice and the City*, Baltimore, Johns Hopkins Press, 1973.

PROCESS AND COORDINATOR/COUNCIL RELATIONSHIPS

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In identifying the concept of "process" as a major goal to strive for, community educators too often define it in very abstract and academic terms. This statement is in basic agreement with John Warden's thesis that "the word 'process' is chic in Community Education," and that "we all seem to have a different idea of what it looks like". While Warden has developed a typology of process perspectives and elaborated on process as procedure, community problem-solving, community power, and psychological and social development, he has further contributed to the academic "jargonese" defining the term. In assuming that the reader can apply his "process concepts," Warden has failed to demonstrate how these concepts can be applied at the local community level by identifying the relationships among some of Community Education's important players, i.e., Community School Coordinator, community council, etc.

As one attempts to isolate the variables involved in determining the relative success of Community Education efforts, it becomes apparent that the type and strength of the relationship between the Community School Coordinator and the community council are important factors to consider. The focus on the Community School Coordinator and the community council is necessary because of the importance of administrative leadership and community input in implementing, nurturing, and evaluating the Community Education components. The fact that one of the basic tenets of Community Education is the active involvement of community residents, and that the council has been the primary format for soliciting community input, further supports the above contention. The important role which the Community School Coordinator plays in the Community Education process has been well documented by contemporary literature. Therefore, this paper will concentrate on the respective roles of these two "players" and their relationship in a process-oriented approach to Community Education development.

COMMUNITY COUNCIL

If Community Education is to experience success in a community, there must necessarily be a strong community input process, such as a community council. It is the council members' primary responsibility to provide overall direction for Community Education efforts by working closely with the Community School Coordinator in identifying the critical concerns/interests of a community and the necessary internal and external resources to address them. Whereas the majority of Community Education literature (Cwik, et al., 1975; Cox, 1974; Clark and Shoop, 1978; Van Ness, 1974; Woons, 1973) has focused on the council's role and functions, very little literary effort has been devoted to identifying the importance of certain internal group processes that make councils effective input groups. For example, the assessment of community needs is usually identifed as a major function of the council. While Community Education authors provide us with a myriad of strategies for conducting and reporting needs assessments, they seldom suggest internal council process that will assist council members in identifying this area as a priority concern and eventually facilitate its successful completion. This

literary pattern is probably the result of assuming that once technical tasks are identified, council members will naturally function effectively as a group and complete them. Can we afford to make this assumption?

Perhaps one way of demonstrating the importance of council internal group processes is to describe three (3) basic indicators of a fully functioning

1. The degree to which the council accomplishes tasks (task accomplishment).
2. The degree to which the council members relate to each other as members of a group (group maintenance).
3. The degree to which the council interacts with other community groups (intergroup collaboration).

Task Accomplishment

Certain goals/tasks, internally and externally defined, commonly provide the basis for a council's existence. They are usually determined by the principal, Community School Coordinator, and the community council. Once these council goals/tasks have been defined, council members have a tendency to concentrate on questions pertaining to strategies for accomplishing them. A group decision-making process is usually one of the first considerations, i.e., consensus, majority, etc. Next, a group structure (by-laws, group agreements, etc.) is determined. Finally, usually within the above group structure, a leadership format is developed and members are selected/elected for the leadership positions, i.e., chairperson, convenor, recorder, etc.

Frequently the responsibility of how the council functions within the area of task accomplishment is left to the chairperson and/or Community School Coordinator. This is particularly true during the initial stages of the council's development because members are usually defining their roles in the council and assessing the skills necessary to perform them. Council members are also generally inclined to look to others for leadership/direction when they first become involved as group members. It is easy and comfortable to allow someone else to assume the responsibility for the council's task accomplishment. Of course, the lack of self-confidence and/or perceived skills requisite to assuming a leadership role are additional considerations regarding this characteristic of council development. The relationship among council members and with the Community School Coordinator then can be basically described as "leader-follower."

The process orientation of a community council should go beyond the identification of a group decision-making process, group structure, and leadership. Individual council members must be encouraged to practice at least the following process tasks (Druian, 1975):

1. *Initiating:* Proposing tasks or council directions; defining a problem; and, suggesting ways to solve a problem.
2. *Information or opinion-seeking:* Soliciting facts/information/ideas regarding a council issue.
3. *Information or opinion-giving:* Offering facts/information/ideas regarding a council issue.
4. Clarifying or elaborating: Providing perceptions of ideas/suggestions; clearing up confusions; and, giving examples of potential alternatives/issues before the council.

5. *Summarizing:* Restating alternatives/suggestions after the council has discussed them, and offering a conclusion for the council to accept or reject.
6. *Consensus testing:* Using "trial balloons" as a way of testing whether or not the council is close to a decision, and checking with council members to determine their level of agreement on an issue/suggestion.

Group Maintenance

A council can be relatively successful in accomplishing its goals/tasks and still not be a fully functioning group because of their inability to relate and interact with each other as individual group members. In addition to accomplishing goals/tasks, council members must feel comfortable with their membership in the council and their relationship with other members. The council climate must be conducive to open questioning, differing views, and expression of individual feelings. If council members do not feel comfortable with their participation and interactions with others, there is a strong possibility that their interest will wane and participation eventually cease.

This is not to suggest that every council member must necessarily like each other on a social basis. They should, however, respect each other as group members and facilitate the mutual sharing of ideas, concerns, and strategies for making the council a more effective problem-solving group. Toward this end, individual council members must be responsible for using the following group maintenance processes (Druian, 1975):

1. *Encouraging:* Being friendly to others and accepting their contributions, and giving others involvement opportunities and recognition.
2. *Expressing group feelings:* Being sensitive to feelings, moods, and relationships within the council, and sharing his/her feelings with other members.
3. *Harmonizing:* Attempting to reconcile disagreements and reduce tension by getting people to explore their differences.
4. *Compromising:* Offering to compromise his/her own position when his/her idea/status is involved in a conflict.
5. *Gate-keeping:* Attempting to keep communication channels open by facilitating the participation of others and suggesting strategies for discussing council problems.
6. *Setting standards:* Expressing standards for council achievement and applying standards in evaluating council functioning and productivity.

Communication skills such as paraphrasing, behavior description, description of feelings, and perception checking further facilitate the maintenance of the council and contribute to its overall effectiveness. The most important consideration in this area is that council members begin to view themselves as members of a larger problem-solving group, each equally responsible for its effectiveness. They must accept individual responsibility of contributing toward its effectiveness by respecting and eliciting other members' feelings/ideas.

Intergroup Collaboration

In addition to devoting efforts toward task accomplishment and group maintenance, a fully functioning council must concern itself with how it relates to and works with other community groups, i.e., PTA, neighborhood

association, school board, etc. This is necessary because of Community Education's emphasis on collaboration among community groups, and the tendency for groups to be suspicious of one another if they have not been involved in or kept abreast of what other groups are doing. One way to achieve collaborative relationships is for council members to become involved in activities of other groups. Another way to accomplish this is to share group goals with each other and to identify areas of common concern. Groups can then jointly pursue common goals by combining their resources. This paper is too brief to enumerate other ways in which intergroup collaboration may be achieved. However, its importance in developing a fully functioning council should not be minimized.

COMMUNITY SCHOOL COORDINATOR

The Community School Coordinator necessarily plays a myriad of roles—administrator, supervisor, evaluator, programmer, coordinator, and convenor. Three additional roles that are process-oriented and facilitate his/her relationship with the community council are process helper, catalyst, and resource linker (Paddock, et al., 1977).

Process Helper

Sometimes people do not have the skills necessary to work sucessfully in a group situation in solving community problems. It therefore becomes necessary for the Community School Coordinator to provide assistance to council members in learning and using problem-solving techniques. He/she can help the council develop "group norms" conducive to problem-solving, and provide feedback when council members deviate from these established norms. The Community School Coordinator should work diligently in helping council members develop the necessary skills to identify internal council concerns and ways to alleviate them effectively. This process must necessarily be continuous.

Catalyst

This role requires the Community School Coordinator to surface the capabilities of council members to solve their own problems/concerns. The catalyst helps council members to initiate action without his/her becoming integrally involved in the action. He/she uses questioning strategies that will stimulate the identification of concerns by the council. The thought is not to lead the council in a particular preconceived direction, but to assist it in identifying its own direction(s). Once this is accomplished, it is important that the council be responsible for solving its own problems and not rely on the Community School Coordinator as a "solution-giver" and implementor.

Resource Linker

The Community School Coordinator, in this role, must be aware of internal and external resources available to help council members solve their own problems. He/she initially plays a major role in bringing people together in an effort to identify their community's resources. However, he/she should not be responsible for all the resource linking because council members must learn to identify their own resources and must not become dependent on the Community School Coordinator to do this for them.

COMMUNITY COUNCIL — COMMUNITY SCHOOL COORDINATOR RELATIONSHIP

An effective and relevant Community Education program is the responsibility of both the council and Community School Coordinator. At the heart of an effective community council-Community School Coordinator relationship must be the concept of teamwork. In developing a positive working relationship with the council, the Community School Coordinator must work particularly close with the council chairperson. Through a close working relationship, the Community School Coordinator and chairperson can (Paddock, et al., 1977):

- Assess and utilize each other's skills
- Develop skills neither team member possesses
- Plan together for meetings, and debrief afterwards
- Share ideas and materials
- Agree to observe one another and provide constructive feedback
- Trade off responsibility for specific tasks, and
- Gain additional training to improve their coordinated teamwork

The overall role of the Community School Coordinator in working with the council should be one of serving as its resource. This role will evolve as the confidence level of council members increases and the two parties become familiar and comfortable with each other. It may be necessary for the Community School Coordinator to be more assertive concerning individual responsibilities in the initial stages of the council's development, but the ultimate goal should be a fully functioning council which has the capability to accept responsibility for and solve its own problems. Isn't this concept basic to Community Education's process orientation?

This concept of "process" will undoubtedly continue to be discussed by academicians and practitioners alike. This discussion is healthy because it allows people an opportunity to crystalize their thoughts concerning this important topic. If, however, the topic is discussed/debated only in generic terms, its implementation remains questionable. After any such discussion we must ask ourselves the question—how do we apply this at the local level? Only then will our discussions of "process" become fruitful.

FOOTNOTES

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INTERFACING PROCESS AND PROGRAM: THE KEY TO GROWTH AND ACCEPTANCE

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> Today even the most potent innovator is unlikely to be effective unless his work coincides with a crisis or series of crises which puts people in a mood to accept innovation. The Paul Revere story is a very inadequate guide to action in a complex society. It was all too wonderfully simple. He saw danger, he sounded the alarm, and people really did wake up. In a big, busy society the modern Paul Revere is not even heard in the hubbub of voices. When he sounds the alarm no one answers. Then some day an incident occurs that confirms his warnings. The citizen who had refused to listen to the warnings now rushes to the window, puts his head out, nightcap and all, and cries, 'Why doesn't somebody tell me these things?' (Gardner, 1964, p. 35)

It may be that John Warden is our modern day Paul Revere who is not heard as he professes a process orientation to the field of community education, and that I may be representative of the people who do not hear him. Although Warden's manuscript is a valiant attempt to guide community educators toward "process," I believe that the approach he has taken may be moving the field of community education from the frying pan into the fire.

While it may be true that community education has had a programmatic orientation which seemingly has kept the process/problem-solving elements of the field from emerging fully, the strong process orientation that Warden conceptualizes and applies connotes, by implication, that the field's programmatic characteristics are "second best." The strength of community education as a field, however, probably rests on the interface of both its programmatic and its process elements. It is this interface that defines a dynamic, unique, and novel area for study and work. Looking at the field from either the programmatic perspective alone or the process perspective alone creates an artificially dichotomized and, I would maintain, a non-existent and dysfunctional reality.

I am not a community educator by training, formal education, nor job title. If one were to label what I do, the names used could include: evaluator; process consultant; researcher; and organization development specialist. Having background and experiences in these areas allows me professionally and personally to believe in and advocate "process for process' sake"; e.g., encounter groups, T-groups, and sensitivity groups. With these activities, however, the notion of "process" is inherent in the program, delivery, *and* outcome without substantive issues being of primary concern. This context is not the same one in which the field of community education finds itself, because the field has substantive concerns.

Warden's manuscript does accomplish some of the objectives he outlines in the beginning: stimulating thought and discussion; flushing out the "process" dimension of the program-process interface in community education; and taking the reader through a variety of different perspectives. For these achievements the author deserves to be commended. The notion of "process" is a difficult one to grasp at the concrete level, let alone the abstract level; e.g., to come up with *the* definition of "process" in the abstract would be a life-long if

not infinite time task. It all depends on what the original thought system(s) or mode(s) of thought a person uses is in accomplishing such a task.

Warden glosses over the whole area of organization development/renewal too quickly. The delivery mechanisms he speaks to and the outcomes he wishes to see community educators obtain are in many ways synonymous with the notion of process consultation. Process consultation is one intervention strategy used for organization development/renewal purposes, such that "there is an almost exclusive focus on the diagnosis and management of personal, interpersonal, and group processes." (French & Bell, 1969, p. 137). If one takes this definition of process consultation and puts it into the context of organization development (since it is an intervention method for OD) *and* community education, one could define process consultation in community education as: the application of social and behavioral science knowledge through a series of experiences within individuals and groups and between groups of a community so that program development and implementation can obtain most effectively in "creating a community of inquiry."

Why create another definition for process? Because the new definition can provide an organizational basis—a structure—for looking at *both* process and program delivery and outcome—in community education. Also, mention needs to be made of process as it relates to (and differs from) whether one's target population is *a* group, a number of groups, or an individual. This target population distinction is one which contributes to the differences among "process" from the fields of social psychology vs. sociology/anthropology vs. psychology in both conception, research, and application. Even the application examples which Warden uses have both a process and program orientation. Again, it is the interface of both and the understanding of how process and program could interface which community educators seem to need.

In many ways the field of program evaluation has suffered and continues to suffer through a similar identity crisis. For most of its history, program evaluation has concentrated on the assessment of the products of a program, not the process(es) by which that program has obtained certain products. The dichotomy here is one of process vs. product (sometimes used, albeit incorrectly, as synonymous with formative vs. summative) evaluation; the similarity with the program vs. process orientation in community education is obvious. Recently, however, the literature on program evaluation is full of discourses on the product-process interface and on the fact that the dichotomies which we tend to believe in and to behave on as if they were real, are only artifacts of our imagination. For example, one can raise the question, "Are evaluation models which are used for summative evaluation different from those used for formative evaluation purposes?" The answer almost uniformly is "No." When we *use* information from an evaluation of a program for the further development and refinement of the program, that's formative; when we use results to judge whether a program should be continued or discontinued, that's summative. The irony of this process-product crisis or the formative-summative crisis is that in some ways the argument does not concern the evaluator at all. The evaluator can be seen as the one who develops, implements, conducts, and reports an evaluation, not the one who uses (per se) the information for either formative or summative purposes. The field of community education may be starting to experience some similar frustrations.

Community educators, in general, can be viewed as innovators; they are implementing new programs and processes in their localities. Being an innovator carries with it certain responsibilities to the field, to oneself, and to people with whom one works. In terms of responsibility to the field, community educators should be aware of the *gestalt* of the program and process. I do not believe that means more of one or the other, in the long run; it means attention to both program and process as equal parts of a whole. In the short run, obviously, one will probably attend to one or the other, for practical reasons if nothing else. But to believe and act as if the program-process dichotomy in community education is real would seem to deny the field its essence; its heart.

Again, I may be one of those people in our complex society who "put down" Warden's "Paul Revere" cry for process in community education, and that someday I'll ask why nobody told me about it. But, for now, I strongly believe that emphasizing the program-process dichotomy, by speaking to an orientation towards one or the other, is a mistake. If community education and educators wish to say, "Process is our most important product," then the field needs to be reconceptualized. However, it would lose (or change) its identity as I know it. Community education would be more like the process orientations of T-groups, encounter groups, and sensitivity training groups at the individual level, and the process orientations of team building, process consultation, and third-party intervention at the community (group) level.

Who am I to say? But I have seen the program-process interface operationalized by my colleagues at University of Virginia, and understand the field reactions to be positive. This is where "I think it is at" for community educators. Thus, I think Warden has stimulated discussion around an important topic, although I disagree with his stance. The key to the continued growth and future acceptance of community education is the interface of programmatic concerns with process concerns. In addition, the importance of looking at another field of about the same "age" that is undergoing a similar identity crisis cannot be understated. Maybe someone will research these areas in order to develop an appropriate data base from which the next book could be written: "Community Education Process *and* Program: A Contingency Approach."

FOOTNOTES

The phrase "creating a community of inquiry" was borrowed from Torbert, W. R. *Creating a Community of Inquiry: Conflict, Collaboration, Transformation*. New York: Wiley, 1976.

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SECTION III

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